شرح العقيدة الواسطية

Sharh Al-Aqeedat-il-Wasitiyah

Text on
the Fundamental Beliefs of Islam and
Rejection of False Concepts of its Opponents

Written by:

شيخ الإسلام ابن تيمية رحمه الله

Sheikh ul-Islam Ibn Taimiyah

commentary by:

Dr. Muhammad Khalil Harras



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شيخ الاسلام ابن تيمية رحمه الله

Sheikh-ul-Islam Ibn Taimiyah

Commentary by:

Dr. Muhammad Khalil Harras

Translated by:

Muhammad Rafiq Khan

Translation revised by:

Hafiz Muhammad Tahir

Abdul-Qaadir Abdul Khaaliq



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Publishers Note

Among the very few, whom the world has ever produced as a man of high calibre, status and quality, Sheikh-ul-Islam Ibn Taimiyah was one of them. His exalted personality and dignified status as an Islamic scholar is beyond any introduction. Many great scholars of our times appear to be his gleaners in knowledge. He has contributed a lot to almost all branches and faculties of Islamic learning.

His thoughts, views and judgements have widely affected the different aspects of Islamic life.

Sheikh-ul-Islam had a firm grasp over the concepts and beliefs of different Islamic sects as well as of Christianity. In his works, he has taken a serious notice of all these beliefs and purged out of these the correct and perfect Faith and teachings of Islam.

Sheikh-ul-Islam's book *Al-Aqeedat Al-Wasitiyah* deals with the perfect and undefiled Islamic Faith and Creed of the *As-Salaf-As-Salih* (Pious Predecessors) particularly in regards to Allâh's Names and Attributes, with solid arguments in brief words and terminolgies.

The book is highly appreciated by the scholars for its brevity as well as comprehensiveness; and for its contents produced perfectly in line with the Qur'ân and *Sunnah* in an appealing and manifest manner.

Various expositions of this book have come into existence but the one by Allamah Khalil Harras stands out of them. He has explained it in a concise and beautiful way along with the clear explanation of the words and their import. Commenting on the book, Sheikh Abdur-Razzaq Afifi states: Out of the several explanations of *Al-Aqeedah Al-Wasitia*, this one is the most exquisite in style, clear-cut in interpretation and comprehensive in composition.

Dar-us-Salam Publications has been publishing the Qur'ân, *Ahadith*, their expositions and other Islamic literature in Arabic, English and different other languages in line with its determination to communicate the Islamic world with pure and perfect Islamic Faith,

and acquaint it with the teachings of the Qur'ân and *Sunnah*.

Its main objective is to transmit the correct and beneficent rulings of the pure religion contained in the Qur'ân and *Ahadith* to the learned as well as commoners.

Under this programme we are enjoying an extreme pleasure to produce this precious work into English with lucid and eloquent translation.

The book got rendered into English earlier by the Islamic research Dept of Jamia Salafia, Banaras (India). But the translation contained some shortcomings and many other defects..

We acknowledge our deeply heartfelt gratitude to the authorities of Jamia Salafia Banaras and especially, Dr. Muqtada Hassan Azhari, who have given us leave to reproduce the expurgated edition of the book with additions, alterations and transposition as realised essential to bring the book to the standard of scholarship after its thorough investigation and research.

It would not be out of place to mention here that our research committee has devoted more or less ten months to bring out the book up to the mark. We feel pleasure in expressing our heartfelt thanks to the brothers of the committee who have exerted their best endeavours to present the book in high esteem of the readers, especially Muhammad Tahir As-Salafi who is an authentic scholar and an authority over the Islamic Faith. The publication of this edition of the book owes to his sincere efforts, hard labour and sacrifices of his invaluable time.

We pray to Allâh to bless them with the best ability in the faculty of research and scholarship.

Abdul Malik Mujahid

General Manager

Dar-us-Salam Publications

SHEIKH-UL-ISLAM IMAM IBN TAIMIYAH — A BRIEF BIOGRAPHY

Imam Ibn Taimîyah's full name is Taqî ud-Dîn Ahmad bin 'Abdul-Halîm. He was born in Harran on 22 January, 1263 AD (10 Rabi' Al-Awwal, 661 AH). His family had long been renowned for its learning. His father 'Abdul-Halim, uncle Fakhr ud-Din and grandfather Majd ud-Din were great scholars of Hanbalite school of jurisprudence and the authors of many books. His family members were forced to leave their native place in 1269 AD before the approach of the Mongols and to take refuge in Damascus. At that time, Ibn Taimiyah was seven years old. His father 'Abdul-Halim was appointed as Professor and Head of the Sukkariyah Madrasah. Endowed with a penetrating intellect and a wonderful memory, Ibn Taimiyah studied, at an early stage, all the disciplines of jurisprudences, *Ahadith* of the Prophet صلى الله عليه وسلم, commentaries of the Qur'ân, mathematics and philosophy, and in each he was far ahead of his contemporaries. Among his teachers, was Shams ud-Din Al-Maqdisi, first Hanbali Chief Justice of Syria following the reform of the judiciary by Baibars. The number of Ibn Taimiyah's teachers exceeds two hundred. Ibn Taimiyah was barely seventeen, when Qadi Al-Maqdisi authorized him to issue *Fatwa* (legal verdict). Qadi remembered with pride that it was he who had first permitted an intelligent and learned man like Ibn Taimiyah to give *Fatwa*. At the same age, he started delivering lectures. When he was thirty, he was offered the office of Chief Justice, but refused, as he could not persuade himself to follow the limitations imposed by the authorities.

Imam Ibn Taimiyah's education was essentially that of a Hanbali theologian and jurisconsult. But to his knowledge of early and classical Hanbalism, he added not only that of the other schools of jurisprudence but also that of heresiographical literature, in particular of philosophy and Sufism. He had an extensive knowledge of Qur'ân, *Sunnah*, Greek philosophy, Islamic history,

and religious books of others, as is evident from the variety of the books he wrote. Though he preferred the Hanbali school of jurisprudence, he was never biased in favour of it. In his writings, he frequently quoted the opinions of all four of the well-known schools of jurisprudence, even others. In a number of matters, he himself held opinions different from those of the four schools. In fact, he was an original thinker (*Mujtahid*) who merely drew upon the wisdom of the four established schools.

In all his reformative efforts, Ibn Taimiyah accepted the Qur'ân and the *Sunnah* (traditions of the Prophet صلى الله عليه وسلم) as the basic criteria. In matters where there was no clear guidance from the Qur'ân and the *Sunnah*, he never hesitated to venture into rational thought and took the path of *Ijtihad* or creative originality and initiative.

The thirteenth and fourteenth centuries AD have a distinguished place in Islamic history. Ibn Al-Atheer described the political and military conditions prevailing in the Muslim world during Ibn Taimiyah's lifetime in the following words:

> "Islam and Muslims had during that period been afflicted by such disasters that no other nation had experienced. One such affliction was the invasion by the Tatar. They came from the east and inflicted overwhelming damages. Another was the onset of the Frankish people (the Crusaders) from the West to Mesopotamia and Egypt, they occupied its ports, and nearly subjected all of Egypt to their rule, had it not been from Allah's Mercy and victory over them. But another affliction was that the Muslims themselves had been divided, and their swords lifted up against their fellows.
>
> "In addition to such horrid conditions facing the Muslims on the political and military front, Islam as practiced and preached by Prophet Muhammad صلى الله عليه وسلم and *As-Salaf As-Salih* (the righteous predecessors) was being seriously challenged by various deviant sects. The *Sufi* movement

which was sprearheaded by the teachings of Al-Ghazali had won over many converts and was exercising a firm hold on the intellect and patterns of thought of many people. Along with this *Al-Ash'ari* system of creed had been widely accepted by the majority of the scholars of Ibn Taimiyah's day. *Al-Ash'ari* system of doctrine was a mixture of the *Salafi* methodology which is based on revelation centered theology and the *Mu'tazilah* methodology which is based on a rationalist thought system. *Taqleed* was practiced widely. Even though information on the *Deen*, *Fiqh*, *Ahadith*, etc., was abundantly available, only a handful of scholars and ordinary people took up the task of investigating the sources of the knowledge and its vehicle. Most people blindly accepted the teaching of their *Sheikh* or *Imam* without questioning or investigating the sources from where the knowledge had come."

Imam Ibn Taimiyah's struggles and persecutions

Ibn Taimiyah's life was not confined to the world of books and words. Whenever circumstances demanded, he took part in political and public affairs too, distinguishing himself not only through his writings and speeches but also with the sword as a brave warrior.

Participation in *Jihad*

In 1300, the Mongols under their king Ghazan, invaded Syria and defeated the Sultan's army. Ibn Taimiyah, by this time well-known, flung himself into the stream of affairs, while the religious divines and saints were leaving Damascus to take refuge in Egypt. When the Mongol threat arose for a second time, Ibn Taimiyah exhorted people to *Jihad* and encouraged them to confront the Mongols boldly. He toured the cities, called the people to a holy war and fired them with zeal. After a pitched battle at Shaqhab in which Ibn Taimiyah fought bravely, the Syrian-Egyptian army won a glorious victory that turned the tide against the Mongols. This victory, which was to a great extent due to Ibn Taimiyah's efforts and

commitment, stopped the Mongols advance.

Apart from the battle of Shaqhab, he took part in some other expeditions with the Mamluk authorities, and also undertook a few expeditions without them.

Opposition of rival *Ulama*

Because of his brilliant performance on the battlefield and his radical thinking, Ibn Taimiyah's fame spread throughout the realm, and he became a highly distinguished celebrity. This made a number of jurists jealous. Ibn Kathir has pointed out this fact, saying that: 'A group of jurisprudents were jealous of Ibn Taimiyah, as the people paid heed to him. To enjoin good and forbid evil was his vocation, and because of this he became very popular among the people. His followers were countless. His religious zeal, learning and actions made them jealous of him'. For the complaint of rival *Ulama*, he was imprisoned several times.

His last imprisonment began on 13 July, 1326 and lasted until his death. His opponents dug up an old *Fatwa*, related to tomb visits, given by him some seventeen years before, which could be provocatively interpreted. In his treatise on the subject (*Risalah Ziyarah Al-Qubur*) Ibn Taimiyah had questioned the legality of visiting tombs, even the tomb of the Prophet (صلى الله عليه وسلم). His opponents distorted the sense and context of this *Fatwa* to make it objectionable in the eyes of the public and the Sultan. A great dispute arose and Ibn Taimiyah was imprisoned in the citadel of Damascus along with some of his pupils including Ibn Al-Qaiyim.

While in prison, Ibn Taimiyah spent all his time teaching and writing. Many of his works were produced in this period. In 1328, he was deprived of all means of writing, his pen and papers were taken away.

But this did not stop him from writing; he wrote many letters and booklets with coal. He never complained to anybody about his persecution. Only when all reading and writing materials were taken away from him, did he say: 'Now they really have put me into

prison.' He breathed his last on 26 September, 1328 (20 Dhu-Qa'dah 728 AH) having endured harsh conditions for five months. The whole country mourned. Schools, shops, hotels and markets were closed to mark his death. His burial was attended by the great numbers of Damascans; eyewitnesses confirm that, excepting some invalids, all turned out for his funeral prayer, both those who had been for him and those against. This is a clear testimony of his place among the people, of their appreciation of his sacrifices for public purposes and just cause. Including the two years and three months of his last imprisonment, Ibn Taimiyah spent about five years in different prisons.

A great reformer

In the Islamic perspective, 'reform' is understood quite differently than in Christian terminology. In Islam, 'reform' means purification of the original Islamic teachings, and the removal of un-Islamic new practices (*Bid'at*) and misconceptions. In this sense of the word, Ibn Taimiyah was a great reformer.

The main aspects of his reforms

The most important elements of Ibn Taimiyah's reforms were: (a) to bring about a revolution against un-Islamic practices (*Bid'at*) that had crept into Islam and to emphasize the concept of *Tauhid* with all its implications; (b) a return to the fundamental priorities of Islam and its original spirit, instead of disputing over secondary and nonfundamental problems.

Attack on pilosophy and logic

Another target of Ibn Taimiyah's criticism was Greek philosophy and logic. He knew that unless the crippling falsehood of Greek philosophy was removed, the people would not be able to grasp the Divine truth of Islam. He studied critically all the great Muslim philosophers and their works in this regard, and then he opposed it extremely.

Rejection of *Sufism* and deniers of *Sifat*

He abhored the *Sufi* ideas of pantheism, gnosticism, and deterministic view of total religious resignation. According to him the implication of these ideas upon the Muslim community were devastating, because they led to political apathy, religious misconceptions, and withdrawal from an active community life. A major portion of his intellectual energies was spent refuting the doctrine of the *Sufis.*

The *Shi'ah* were also subjected to harsh criticism by Ibn Taimiyah because of the many flaws in their doctrines and beliefs. He strongly denounced their falsification of the historical facts and forging of the *Sunnah* to support their own political views.

Ibn Taimiyah also attacked *Al-Jahmiyah* and *Al-Jabariyah* — the determinists — who denied the human being's responsibility for any of his actions. He also denounced *Al-Mu'tazilah* and *Al-Qadariyah* — the rationalists — who held human free will as the basis of human action. He also did doctrinal battle with the followers of Abul-Hasan Al-Ash'ari on various issues including determinism/free will, the Names and Attributes of Allah عزوجل, and other issues of the Islamic creed.

As a result of his confrontation with the *Sufis* and the scholasticists, he made many enemies among them. Many of their leaders who exercised political clout used it against him, and as a result, he was once exiled in Alexandria and imprisoned on three different occasions.

Ibn Tamiyah gave himself relentlessly to pointing the way to the knowledge which, in his own words, means: "The Prophet (صلى الله عليه وسلم) has shown the fundamentals and applications of religion, its intent as well as its expression, its (intellectual) knowledge and its action. This fact is the foundation of all fundamental knowledge and belief; and he who most adheres to this foundation is most worthy of the truth — both, to know it and to do it."

Method of teaching

Ibn Taimiyah's method of teaching was both elegant and striking, replete with authentic references, strengthened with rational arguments, and evidence from the *Ahadith* . For a lecture on any subject, he would refer to verses of the Qur'ân and discuss their meanings with cross references from the Qur'ân. He would also note evidence from *Ahadith* of the Prophet (صلى الله عليه وسلم) and check their authenticity. He would then expound the relevant opinions of the four schools of jurisprudence and of other famous experts in jurisprudence. Having discussed the matter fully in this way, the problem and its solution would become clear in the minds of his listeners. Ibn Taimiyah had a prodigiously good memory which helped him overwhelm his adversaries in polemic.

Style of writing

His style of writing is clear and elegant. His writings are so richly steeped in references to the Qur'ân, to *Ahadith*, to the sayings of the Companions and their followers, and to opinions of other experts in jurisprudence, that any Muslim reader must feel that he is living in the blessed age. From the literal point of view too, his writings have great merit. Because of their clear expression and choice of idiom, even his technical works seem to be literary ones.

His disciples

Imam Ibn Taimiyah's disciples spread from Syria to Egypt and Cairo to Alexandria. Some of them scattered to very far-off places. They preached and developed his intellectual heritage, and shared their master's persecutions. One of the most famous of them is Imam Ibn Qaiyim al-Jawziyah رحمه الله (d. 1350), a great writer in his own right. He so mingled his personality with that of his teacher that we find in his books echoes of Ibn Taimiyah's thought. Among other distinguished disciples were Ibn 'Abdul-Hadi (d.1343), who died at the age of forty but left valuable works. He wrote a biography of his master, *Al-'Uqûd Al-Durriyah;* Ibn Kathir (d.1373), the famous historian and

commentator of the Qur'ân, whose book *Al-Bidâyah wan-Nihâyah* contains a detailed biography of his teacher; Hâfiz Dhahabi (d.1348), the great Islamic historian of traditions; Al-Mizzi (d.1341), another expert on traditions; Muhammad bin Muflih (d.1362), writer of many books; Abu Hafs Al-Bazzâr (d. 1349), the author of a biography of Ibn Taimiyah; Ibn Al-Wardi (d.1348), expert in literature, grammar and some other branches of learning; and Qadi Ibn Fadl-ullah (d.1349), a famous writer.

Impact of Ibn Taimiyah through the ages

Ibn Taimiyah created a climate of revolutionary thinking both through his ideas and his reformist endeavours whose impact was felt not only in his own time but ever since. In his lifetime people were divided either into those who were strong opponents or strong supporters fully in agreement with him, or uncommitted, those who agreed with some views and disagreed with others. Ibn Taimiyah left behind a large number of books and disciplines. His opponents soon sank into anonymity, while the value of and appreciation for his works has increased.

In his own lifetime, Ibn Taimiyah's fame and influence extended beyond the boundaries of Egypt and Syria. When he was imprisoned for the last time in the citadel of Damascus, many letters came from the inhabitants of Baghdad protesting against his arrest and demanding his release. When he died, funeral prayers *in absentia* were performed even as far as China.

Almost all historians have recognized his deep impact on the most prominent reformer of eighteenth century, Sheikh Muhammad bin 'Abdul-Wahhab (d. 1792).

A brief biography of Dr. Muhammad Khalil Harras

Dr. Muhammad Khalil Harras was a great *Salafi Aalim* and research scholar. He was born in 1916 AD at Tanta in the western region of the Arab Republic of Egypt. He was educated in Al-Azhar University and received the doctorate degree in Islamic subjects from it.

On completion of his studies, he was appointed as a professor in the Faculty of Islamic Fundamentals of Al-Azhar University.

Then he was selected by the Government of Saudi Arabia to serve in Imam Muhammad bin Saud Islamic University at Riyadh for some years. He was again selected as the Head of the Department of Islamic Creed of Ummul-Qura University in Makkah Al-Mukarramah.

He then returned back to Egypt and was appointed as First Deputy Chief of "Ansaar As-Sunnah Organization" and then Chief of that Salafi Organization

In 1973, he along with Dr. Abdul Fattah Salaamah founded "Islamic D'awah Committee" in the western region of Egypt and was appointed its first President.

He breathed his last in 1975 at the age of about 6o years.

He was a firm *Salafi* scholar, much strong in expressing the truth, argumentation and exposition. He dedicated all his life in preaching and propagating the true Islamic faith and creed.

His works and compilations are too many, out of which some best ones are as follow:

1. Research and editing on the book *Al-Mughni* for Ibn Qudama.
2. Reserach and compilation of the book *At-Tauhid* for Ibn Khuzaimah.
3. *Al-Amwal* for Abi Ubaid Al-Qasim bin Salam.
4. *Al-Khasaais Al-Kubra* for As-Syooti.
5. *As-Seerah An-Nabawiyah* for Ibn Hisham.
6. *Sharh Al-Qaseedah An-Nooniyah* (2Vols.).
7. Ibn Taimiyah and his critisize on philosophers.
8. *Sharh Al-Aqeedat-il-Wasitiyah*, etc.

Messenger (صلى الله عليه وسلم) that he should adopt endurance at the behest of Allâh and bear with the tortures he is receiving from his community. With this command He is stating that he is under the care and protection of Allâh.

In the second verse, Allâh is informing that when the community of Noah (عليه السلام) rejected him and for this act it became necessary that this community be doomed and hence it was overtaken by the deluge, then Noah put himself and his companions in such a boat which was built of big planks and nails. In Arabic, the word *Dusur* is plural of *Disaar* which means nails and which are used to fix the planks. That boat sailed before Allâh under His watch.

In the third verse, Allâh has addressed His Prophet Moses (عليه السلام) that He directed His love towards him, in other words, Allâh Himself loves Moses and made him beloved in the eyes of the people also. He got him brought up under His Own Eyes and trained him in such a way that he could be prepared to convey the Message of Allâh to the Pharoah and his community.

Meaning of *Bismillah*

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

There is a controversy among the *Ulama* regarding *Bismillah* as to whether this is an initial verse of each *Surah* of the Qur'ân or an independent verse on its own, which has been stated to mark the intermediate distances between the *Surah*, and for blessing. The second opinion is preferred.

The *Ulama* are agreed that *Bismillah* is a part of the verse of *Surah An-Naml* (The Ant) and likewise they are agreed that *Bismillah* has been left out in the beginning of *Surah At-Tauba* (The Repentance) for, this and the *Surah Al-Anfal* (The Spoils of War) occurring prior to it are both like one continuous *Surah*.

The Arabic letter *Baa* in *Bismillah* stands for seeking help. From a syntactical point of view it relates to a noun or verb dropped by aphasia. The Qur'ân contains examples of its relationship with both verb and noun. The example of verb is *Iqra bism-e-rabbika* اقرا باسم ربك (Read: "In the Name of your Lord...") and the example of noun is *Bismillah-e-majreha* بسم الله مجرها (In the Name of Allâh will be its moving course).

It is better to regard the word with which *Bismillah* is related as occurring later, for the Name of Allâh deserves priority. By giving priority to the preposition and the word governed by the preposition it is evident that the Name of Allâh is particularly meant for blessing.

A noun (*Al-Ism*) in the Arabic language is defined as a word formed to make a sense definitive or distinct. This word has either been derived from *Simatun* which means a symbol,or from *Sumoo* which

means height. The second statement is preferred. The letter *Hamza* occurs in it for providing conjunction. *Ism* and *Musamma* are not the same for *Ism* stands for that word which signifies and *Musamma* is that sense which has been signified. Likewise *Ism* and *Tasmiya* are not the same for *Tasmiya* is the verb of *Musamma*.

The word 'Allâh' has either been derived from *Uloohiat* which means worship or from *Aalehan* which means amazement. The first statement is correct and *Ilah* means that which is worshipped.

Rahmân and *Raheem* are from amongst the elegant Names of Allâh. They show that Allâh has the attribute related to His Self. It is not correct to say that *Rahmah* is meant in its implied sense such as gratitude etc.

Ibn Al-Qaiyim writes that the word *Rahmân* denotes that attribute of Allâh which exists along with His Self, and *Raheem* denotes that the attribute is related to that Self which has been the recipient of *Rahmah*.

Ibn 'Abbâs reports that both these names comprise gentleness and softness. The word *Rahmân* is an attribute of Allâh and so it is His Name.

Description of *Hamd* and *Madh*

الْحَمْدُ لله الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ وَكَفَى بِاللهِ شَهِيدًا.

All praise is for Allâh Who sent His Messenger with guidance and True Religion so as to give it supremacy over all other religions. And Allâh is enough as a witness.

It is narrated that the Prophet صلى الله عليه وسلم said:

«كُلُّ كَلَامٍ لَا يُبْدَأُ فِيْهِ بِحَمْدِ اللهِ وَالصَّلَاةِ عَلَيَّ؛ فَهُوَ أَقْطَعُ، أَبْتَرُ، مَمْحُوقُ الْبَرَكَةِ»

> "A statement that does not begin with praise of Allâh and blessing upon me, remains deficient and bereft of blessings." (Abu Dâud, 13/184)

The same has been narrated about *Bismillah* also. That is the reason why the present author has tried to follow both *Ahadith* and has mentioned both *Bismillah* and *Al-Hamdu lillah.*

Hamd means praising orally a grace regardless of being benefited by it, be it a favour or anything else, such as a statement that 'I did *Hamd* of a certain person in connection with the prize he had been awarded or for his feat of boldness.' *Shukr* (thanking) is that praise which is done orally or emotionally or by any other organ of the body in lieu of some favour. This shows that the word *Hamd* is commonly used in one situation and the *Shukr* in another situation.

Describing the mutual difference between *Hamd* and *Madh* (praise) Ibn Al-Qaiyim writes that *Hamd* denotes stating qualities with love and respect; and *Madh* denotes only declaration of the quality, it does not necessarily imply love and respect. That is why the connotation of *Hamd* is of a special nature and that of *Madh* a general.

In the word *Al-Hamdu,* the prefix *Al* has been used for comprehensiveness meaning that it includes all forms of *Hamd.* Some people have described it as a generic noun and have maintained that perfect *Hamd* is affirmed only for Allâh. This word shows that Allâh has all the Attributes of perfection and beauty.

Lexicologically the word *Rasool* (Messenger) means a person who has been sent with a message. In the technical terms of the *Shari'ah, Rasool* is that free man to whom Allâh's revelations come and he is commanded to convey them to others. If he is not commanded to convey to others he is called a *Nabi.* Thus every *Rasool* is a *Nabi* but every *Nabi* is not a *Rasool* (Prophet). The word *Rasool* signifies here the personality of Muhammad (صلى الله عليه وسلم). The meaning of *Hidâyah* is to describe, and to guide. The Qur'ân says:

﴿ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ ﴾

"And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance." (V. 41:7)

In this Qur'ânic verse *Hidâyah* means to guide. This meaning of *Hidayah* is common for all. It is in this sense that the Qur'ân and Prophet صلى الله عليه وسلم are called *Haadi* (the guide).

Hidâyah also means favour and revelation. In this sense it is specially used for those whom Allâh gives *Hidâyah*. Here it means all the true information, right faith, profitable knowledge and good deeds which were brought by the Prophet صلى الله عليه وسلم .

The word *Deen* has several meanings such as judgement, as has occurred in the Qur'ân (the Owner of the Day of Judgement); it also means modesty and obedience. The Arabic phrase *Daana lahu* means submission and meekness.

Deen here means all commandments and laws which were sent to

the Prophet صلى الله عليه وسلم by Allâh, whether they are related to belief, statement, or deed. The word *Haq* means that which is proved and is real; its antonym is *Baatil* which means a thing which has no reality.

It has been stated in a Qur'ânic verse that Allâh will make Islam dominant over all other religions through reasons and arguments. The sentence mentioned in the passage quoted above means that all the Attributes denoting perfection are proved for Allâh in the highest degree. Allâh is praised on account of those favours which He has bestowed upon mankind and which are beyond our comprehension. His greatest favour is that He sent Muhammad (صلى الله عليه وسلم) with the real religion and made it dominant over other religions on rational grounds. To bear witness in favour of Allâh means that He helped His Messenger with His assistance, miracles and various evidences.

Meaning of *Shahâdah*

وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ إِقْرَارًا بِهِ وَتَوْحِيدًا. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ تَسْلِيمًا مَزِيدًا.

I bear witness that there is no true God except Allâh. He is alone and has no partners. And I bear witness that Muhammad (صلى الله عليه وسلم) is His slave and Messenger. May Allâh favour him, his family and his companions with an abundance of *Salaam*.

Bearing witness means to explain a thing by having a knowledge of it and having a belief regarding its being correct and evident. A witness is reliable only when he has the qualification of affirmation and conviction, and his heart supports the tongue. Since the hypocrites bore witness with the tongue, Allâh decreed them as liars.

Lâ ilâha illa Allâh (There is no God to be worshipped except Allâh) is that sentence of *Tauhid* (Oneness of Allâh) about which all Messengers of Allâh are unanimous. This is the sum and substance of their mission and Messengership. Every Messenger began his mission with this sentence. The Prophet (صلى الله عليه وسلم) said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَإِلَهَ إِلاَّ اللهُ، فَإِذَا قَالُوهَا، فَقَدْ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّوَجَلَّ»

> "I am commanded to fight with those people who do not say *Lâ ilâha illa Allâh.*" If they say *La ilaha illa Allâh*, their life and property will be safe and then their affairs will lie with Allâh." (Al-Bukhari, 3/262).

This sentence negates Divinity of other than Allâh in the beginning

and affirms the Godhood of Allâh Alone in the last part. The sentence means that there is no real being deserving of worship and this sense is reinforced by the phrase that He is One and has no partners. The phrase *La ilaha illa Allâh* provides the basis for it.

By bearing witness in support of the Prophet (صلى الله عليه وسلم) along with bearing witness for Allâh, it has been indicated that it is necessary to bear witness for both. One remains pointless without the other. That is the reason why both have been mentioned together in the *Adhân* (call to prayer) and the *Tashahhud* (a state of *Salât*). Some *Ulama* have stated in the explanation of the Qur'ânic verse *Wa rafa'na laka dhikrak* (And We exalted your fame...) that Allâh says:

« لاأُذْكَرُ إلاَّ ذُكِرْتَ مَعِي »

"(O Muhammad) whenever I am mentioned, you too are mentioned". (Abu Y'la, 2/522)

The *Kalimah* established both the Attributes of Messengership and servitude of the Prophet (صلى الله عليه وسلم) for these two are the most important Attributes of a worshipper of Allâh. Worship is the rationale and aim behind the creation of jinns and mankind, and the perfection of creation lies in realising this aim in practice. When the worshipper goes up higher in servitude, his status is exalted. By establishing the attribute of servitude for the Prophet (صلى الله عليه وسلم), those extremists stand contradicted who raise the Prophet (صلى الله عليه وسلم) to the position of godhood; such as the practice of the misguided *Sufi*. The Prophet (صلى الله عليه وسلم) has repeatedly warned:

«لاَتُطْرُوْنِي كَمَا أَطْرَتِ النَّصَارَى ابنَ مَرْيَمَ، وَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ»

"You should not deify me in the way as the Christians deified the son of Mary. I am only a slave of Allâh and His Messenger". (Al-Bukhari 12/144)

In bearing witness to this, the worshipper admits that Muhammad

(صلی الله علیه وسلم) is perfect in servitude and perfect in the Messengership of Allâh. This also states that he occupies the highest position in terms of the perfection of Attributes in the entire mankind. This testimony will be completed only when a slave testifies to the ideas transmitted by the Prophet (صلی الله علیه وسلم); when he obeys his commands, and keeps himself dissociated from those things which he has forbidden.

The literal meaning of *Salât* is prayer. The meaning of '*Salât* on the Prophet (صلی الله علیه وسلم)' is explained by the narrative of Abul-'Alia which has been reported by Imam Bukhari as:

«صَلاَةُ اللهِ عَلَى رَسُوْلِهِ: ثَنَاؤُهُ عَلَيْهِ عِنْدَ الْمَلاَئِكَةِ»

> "*Salât* on the Prophet (صلی الله علیه وسلم) means Allâh praises him before the angels."

The meaning of *Salât* pronounced by the angels is that they pray for pardon for the Messenger of Allâh; and the meaning of *Salât* performed by a man is that it is an imploration and invocation.

The word *Aal-e-Rasool* means those kinsmen of the Prophet (صلی الله علیه وسلم) who are interdicted from accepting *Zakat* (obligatory charity), i.e., people belonging to Banu Hashim and Banu Al-Muttalib. Likewise, the word *Aal* may also mean the followers of the Prophet (صلی الله علیه وسلم). *Ashaab* means all those people who saw the Prophet (صلی الله علیه وسلم) in the state of having become believers in the Faith and died in the state of believing in the Faith.

Salaam means asking for security from the evil things. This is one of the Names of Allâh and means that He is free from all kinds of defects and drawbacks and is safe and secure, or, that He will give security to His faithful slaves in the Hereafter.

Introduction of the Saved Sect and its Faith

أَمَّابَعْدُ: فَهٰذَا اعْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ. أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ. وَهُوَ الإِيْمَانُ بِاللهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْبَعْثِ بَعْدَ الْمَوْتِ، وَالإِيْمَانِ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

After *Hamd* and *Salât*, is being announced that this treatise will describe the beliefs of the genuine followers of the *Ahlus Sunnah wal Jama'ah*, that is, the saved and the successful sect (*Al-Firqatun-Naajiyah Al-Mansoorah*) to the Day of Judgement.

The belief is this: To have faith in Allâh, His angels, His Scriptures, His Messengers, and in being resurrected after death, and in having a good or bad destiny.

The word *Amma ba'd* is used to indicate the beginning of the main theme. The Prophet (صلى الله عليه وسلم) would often use this word in the beginning of his *Khutbah* (sermons) and writings.

The word *'Aqeedah* means accepting anything with the heart and conscience and obeying Allâh in doing it. The word conveys the resoluteness of the intention and maturity of thought.

Firqah is used to denote a group of people. The author has qualified it with salvation and assistance owing to the fact that one of the *Ahadith* of the Prophet (صلى الله عليه وسلم) says:

«لاَتَزَالُ طَائِفَةٌ مِنْ أُمَّتِيْ عَلَى الْحَقِّ مَنْصُورَةً، لاَيَضُرُّهُمْ مَنْ خَذَلَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللهِ»

"One group from my *Ummah* will always hold fast to truth and it will always have the assistance of Allâh. No one who dissociated from it will be able to do harm to it up to the Day of Judgement." (Al-Bukhari, 13/293)

In another *Hadith*, the Prophet (صلى الله عليه وسلم) says:

«سَتَفْتَرِقُ هٰذِهِ الأُمَّةُ عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهُمْ فِي النَّارِ إِلاَّ وَاحِدَةً، وَهِيَ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»

"This *Ummah* will get divided into 73 *Firqah,* and except one *Firqah* all the others will be destined to Hell. That one *Firqah* will be such as will follow my way and the way of my Companions." (At-Tirmidhi, 7/397)

In the phrase of *Ahlus Sunnah wal Jama'ah*, *Sunnah* means the way and practice followed by the Prophet (صلى الله عليه وسلم) and the *Sahaba*. The heretical innovation and different creeds had not come into being till then. The word *Jama'ah* stands for the people who assemble. Here it means those *Sahaba* and the *Tabi'een* (the generation immediately following the *Sahaba*) who unanimously accepted the truth proved from the Qur'ân and the *Hadith* and gathered together.

The Six Pillars of Faith

The six things on which, the author says, it is compulsory to have faith are regarded as the pillars of the Faith. Unless one has faith in these six things in accordance with the Qur'ân and the *Sunnah,* his Faith will not acquire perfection. If someone denies even one of these six things or does not believe in it in accordance with the Qur'ân and the *Sunnah*, he is a *Kâfir*. All these things have been described in the *Hadith* known as the *Hadith* of Jibrael. It is mentioned that Jibrael came to the Prophet (صلى الله عليه وسلم) in the guise of a bedouin and put questions to him about Islam, *Imân* and *Ihsân*. He said in reply to that:

«أَنْ تُؤْمِنَ بِاللهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

"*Imân* means having faith in Allâh, angels, heavenly Scriptures, Messengers of Allâh, life after death, and good and bad destiny." (Muslim 1/259)

Al-Malaika is plural of *Malak*. This word is derived from *Al-Ulooka,* which means Messengership. By *Malaika* is meant the

creatures of Allâh whom He has made to inhabit the heavens and has assigned them the affairs of His creatures. He has mentioned them in His Book explaining that they do not disobey Allâh and follow whatever they are commanded to do. They continue narrating the glorification of Allâh untiringly day and night. It is enjoined upon us to have faith in all the Attributes and actions of the angels described in the Qur'ân and the *Hadith,* and keep quiet about such as have not been mentioned, for these constitute the affairs of the Unseen which are known to us only to the extent Allâh and His Messenger have told us.

Al-Kutub means those Scriptures which Allâh has sent down from the heaven upon His Messengers. From amongst these, we have the knowledge of the Books of Abraham, Torah of Moses, Evangels of Jesus, Psalms of David and the Qur'ân. The Qur'ân descended as the last Scripture and it stands as the protector and the testifier for all the earlier Scriptures. In addition to these books, it is also necessary to have a general faith in the Scriptures of the other Messengers of Allâh.

The word ***Ar-Rusul*** means those people who receive revelations from Allâh. These revelations contain commandments of the *Shari'ah* and the Messengers are commanded to preach them. It is necessary for us to have specific faith in the 25 *Rasool* mentioned by Allâh in the Qur'ân. A poet has collected the names in a verse:

فِي ﴿تِلْكَ حُجَّتُنَا﴾ مِنْهُمْ ثَمَانِيَةٌ   مِنْ بَعْدِ عَشْرٍ وَيَبْقَى سَبْعَةٌ وَهُمْ

إِدْرِيسُ هُودٌ شُعَيْبٌ صَالِحٌ وَكَذَا   ذُو الْكِفْلِ آدَمُ بِالْمُخْتَارِ قَدْ خُتِمُوا

"Eighteen have been mentioned in the Qur'ânic verse of *"Tilka Hujjatuna*; the remaining seven are Idris, Hud, Shu'aib, Saleh, Dhul-Kifl, Adam, and Muhammad (صلى الله عليه وسلم)".

In addition to these *Rasool* and *Nabi,* we must have a general faith in other Prophets also, that, we do not have to wrangle about the faith in their Prophethood and Messengership, their names and their numbers, for Allâh Alone has this knowledge. He has said:

﴿ وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ﴾

"And Messengers We have mentioned to you before, and Messengers We have not mentioned to you." (*Surah An-Nisâ'*, 4:164)

It is necessary to have this Faith in connection with these Messengers that they did convey the message to mankind which Allâh had commanded them to do, and explained them in a manner that none remains in any doubt. And that they are free from flaws of character like falsehood, betrayals, hiding knowledge and ignorance. The most superior among these are: Muhammad, Abraham, Moses, Jesus, and Noah. They have been mentioned in the following verse:

﴿ وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ﴾

"And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh, Ibrahim, Mûsa and 'Iesa-son of Maryam."

(*Surah Al-Ahzâb*, 33:7).

And the second verse is:

﴿ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ
وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ﴾

"He (Allâh) has ordained for you the same religion (Islam) which He ordained for Nûh, and that which We have inspired in you (O Muhammad صلى الله عليه وسلم), and that which We ordained for Ibrahim, Mûsa 'Iesa saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion)." (*Surah Ash-Shura*, 42:13).

The meaning of the word ***Ba'th*** is to raise and to give motion. In the terminology of ***Shari'ah*** it means to raise the dead from their graves

alive on the Day of Judgement so that they are judged. Allâh will see him who has done an iota of good and him who has done an iota of bad. We must have faith in *Ba'th* in the same sense in which Allâh has mentioned in the Qur'ân, that is, Allâh will collect all the organs that are dissolved and revive them again and bring back life in them. The philosophers and the Christians who deny the bodily *Ba'th* are *Kâfir*, and those who believe in *Ba'th* but hold that Alllah will inspire soul into a body different from the body of this world are heretical innovators and corrupt.

Al-Qadar means making an appraisal. In the terminology of *Shari'ah* it means that Allâh has the knowledge of the quantity and temporality of everything from the beginning of the creation. He created them by His Power and Will and according to His Knowledge, and He recorded them in the Safe Tablet (*Al-Lauh Al-Mahfuz* – the Book of Decrees) before creating them. A *Hadith* says:

«أَوَّلُ مَا خَلَقَ اللهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ. قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ كُلَّ مَا هُوَ كَائِنٌ»

"He first created the pen and commanded it to write. The pen asked, 'What should I write?' Allâh said, 'Write out all that is destined to happen'".

Allâh says in the Qur'ân:

﴿مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا﴾

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees —(*Al-Lauh Al-Mahfuz*), before We bring it into existence." (*Surah Al-Hadid*, 57:22).

from the Qur'ân and the *Sunnah* and maintains that it is not the manifest sense which is meant, and yet he himself does not determine a sense, then it is called *Tafweed*. It is wrong to say that *Tafweed* was the creed of the *Salaf*. It was the *Asha'irah*[1] of the later times who ascribed this thing to the *Salaf*. The *Salaf* did not do *Tafweed* while trying to find out the meaning of something nor did they read anything whose meaning they did not understand. On the other hand, they understood the meaning of the passages of the Qur'ân and the *Sunnah*, and proved these meanings in favour of Allâh. Albeit, they would submit the knowledge of the reality and state of these meanings to Allâh. When Imam Malik was asked about the state of *Istiwaa* (establishing, rising) of Allâh on the heaven (Throne), he said *Istiwaa* is known but its condition is unknown.

Takyeef means to have faith that the states of the Attributes of Allâh are such and such, or putting questions about the state of the Attributes of Allâh.

Tamtheel means to believe that the Attributes of Allâh are like the Attributes of the creature. The phrase *Bi ghair takyeef* means that *Ahlus Sunnah* deny that they have any knowledge of His condition, for Allâh Alone knows the state of His Self and Attributes. But this does not mean that they completely deny the states themselves, for it is essential for everything that it has a state.

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ﴾

"There is nothing like unto Him."

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[1] ***Al-Asha'irah*** (Ash'arite): They are the followers of Abul Hasan Al-Ash'ari, who was Mu'tazili. Then he left *E'tizaal* and adopted a way between *E'tizaal* and *Ahlus Sunnah wal-Jama'ah*. In his last age, he returned to the creeds of *Ahlus Sunnah* and followed Imam Ahmad bin Hanbal in his theories. But some of his followers still remanined on previous belief. They amplify the Attributes of Allah and have belief similiar to *Al-Murji'ah*. They are closest to *Ahlus Sunnah* among all astrayed sects.

Meaning of *Tahreef, Ta'teel* and *Tamtheel*

وَمِنَ الإِيْمَانِ بِاللهِ: الإِيْمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ الْعَزِيْزِ، وَبِمَاوَصَفَهُ بِهِ رَسُوْلُهُ مُحَمَّدٌﷺ، مِنْ غَيْرِ تَحْرِيْفٍ وَلاَ تَعْطِيْلٍ، وَمِنْ غَيْرِ تَكْيِيْفٍ وَلاَ تَمْثِيْلٍ، بَلْ يُؤْمِنُوْنَ بِأَنَّ اللهَ سُبْحَانَهُ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيْعُ الْبَصِيْرُ﴾

And it forms part of the faith in Allâh that we believe in those Attributes with which Allâh has qualified Himself and with which the Prophet (صلى الله عليه وسلم) has qualified Allâh. Neither should alterations be made nor negations, nor attributing a state of being nor of likeness to creation. The belief should rather be that the Self of Allâh is as He has mentioned in the verse: "There is nothing like unto Him and He is the All-Hearer, the All-Seer."

While explaining the meaning of Faith in detail, the author tells about the Faith of the *Ahlus Sunnah wal Jama'ah.*

Tahreef means changing. Introducing change in a statement means leaving out the meaning understood by it and accepting such a meaning which the words may indicate in a doubtful sense. Of course, if there is a context to justify this sense then one must explain its possibility.

Ta'teel means leaving and vacating. In the present context it means negating the Attributes of Allâh and denying them with His Self. The difference between *Tahreef* and *Ta'teel* is that in the latter case that real meaning is denied which is proved by the Qur'ân and the *Hadith*, while in *Tahreef* the explanation of the text is done with such meanings that are false and the word does not prove them. So *Ta'teel* includes *Tahreef*. Wherever there is *Tahreef*, *Ta'teel* is certainly there, but the reverse is not true. If someone tries to prove the false meaning and denies the real meaning, he is committing both *Ta'teel* and *Tahreef*. If someone denies the Attributes proved

It is a clear Qur'ânic verse. This is the code of conduct of the *Ahlus Sunnah* about negation and affirmation. He has negated the existence of anything like Him but has affirmed the Attributes of hearing and seeing for His Self.

This shows that the correct creed is not that the Attributes are completely denied as is the way of the *Mu'attilah*[1] nor is it to try to completely prove them as is the way of the *Mumaththilah*[2]. The true creed is to make an affirmation of the Attributes without similitudes. In the word *Kamithlihi* the Arabic letter *Kaaf* has been added for emphasis as the poet says:

لَيْسَ كَمِثْلِ الْفَتَى زُهَيْرٍ   خُلُقٌ يُوَازِنُهُ فِي الْفَضَائِلِ

"There is none comparable to Zuhair in nobility."

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[1] ***Al-Mu'attilah*:** One group of *Mu'tazilah*.

[2] ***Al-Mumaththilah*, *Al-Mushabbiha* or *Al-Mujassimah*:** They are opponent of *Al-Jahmiyah* in affirmation of Names and Attributes of Allah. They believe that Allah Possesses Hand similiar to the hand of creatures, Hearing as hearing of creatures, Sight as sight of creatures etc. Exalted is Allah from that the wrongdoers say about Him. He is High and Great.

Allâh could not be measured with His creatures

فَلاَ يَنْفُوْنَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ وَلاَيُحَرِّفُوْنَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَلاَيُلْحِدُوْنَ فِي أَسْمَاءِ اللهِ وَآيَاتِهِ، وَلاَيُكَيِّفُوْنَ وَلاَيُمَثِّلُوْنَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ. لِأَنَّهُ سُبْحَانَهُ: لاَسَمِيَّ لَهُ وَلاَكُفْءَ لَهُ وَلاَنِدَّ لَهُ، وَلاَيُقَاسُ بِخَلْقِهِ سُبحَانَهُ وَتَعَالَى.

The Attributes with which He has qualified Himself, those Attributes of His Self are not denied by *Ahlus Sunnah wal Jama'ah*, nor do they commit *Tahreef* on the basis of reasoning by different statements, nor do they indulge in wrong *Ta'weel* (different interpretation of an obvious meaning of a word) of the Names of Allâh and His verses, nor do they regard His Attributes as like the Attributes of the creatures and nor do they describe their states. The reason is that nothing is in the likeness of Allâh, nor is anything comparable or partner to Him. Not to follow analogy from amongst His creatures to demonstrate likeness and comparability with Him.

The question of the denial of negation is based on the Faith mentioned above. This means that when they will have faith in Allâh in this sense, then they will neither negate His Attributes nor do *Tahreef*; neither will they describe the state nor will demonstrate likeness.

The word *Al-Mawadi'* is the plural of the word *Al-Mawdi'* الموضع. This implies those meanings on which it is necessary to base statements. The reason is that at the time of using it the statement carries the same meaning; and it is on that ground that the statement is not separated from these meanings.

'Allamah Ibn Al-Qaiyim (رحمه الله) states the following regarding not committing *Ilhaad* in the Names of Allâh and His Attributes:

"Doing *Ilhaad* in His Names means turning away from those real meanings of His Names which are proved for them. In this word the

sense of *Al-Ma'il* is crucial. The word *Lahd* is derived from it which means that cleavage in side the grave which falls by deviating from the middle. The phrase *Mulhid fid-Deen* is also derived from it and it denotes the one who deviates from the Truth and who introduces such things in religion which have no bearing on it.

Ilhaad in relation to the Names and the Verses of Allâh occurs either by their total negation or by denying their meanings and rejecting them altogether, or due to *Tahreef* from truth or by doing false *Ta'weel* by deviating from the truth, or it may happen by giving some self-coined words to those names just as the *Ilhaad* of the *Ahlul-Ittihaad*.

The upshot of all this is that the virtuous *Salaf* had faith in all such things which Allâh has stated about His Self in the Qur'ân and in all such things which the Prophet (صلى الله عليه وسلم) has described. This faith is absolutely free from *Tahreef, Ta'teel, Takyeef* and *Tamtheel*. Their statement on the Self of Allâh and His Attributes is the same; the statement about the Attributes is an offshoot of the statement about the Self in which the statement regarding Self is perfectly observed. So when the aim to prove the Self is to prove existence and not of the state, then the same is true regarding the Attributes. They interpret this in one of their remarks: 'We will pass them off as exactly as they have been handed down, without *Ta'weel*.' Those who do not follow this remark suffer from an illusion that they mean to say that only the word should be read and no controversy should be raised about the meaning, although this is a wrong notion. Negation of *Ta'weel* here aims at the reality of meaning, its essense and its state. Imam Ahmad says:

> "Allâh shall be qualified only with those Attributes with which He has qualified Himself or His Messenger has qualified Him. Nothing should be said beyond the Qur'ân and the *Hadith*". (*Al-Fatâwa*, 5/26)

Imam Bukhari's teacher, No'aim bin Hammâd says:

> "Whoever described Allâh in the likeness of His creature, he has committed *Kufr* and if someone denied the Attributes by which Allâh qualified Himself, then he also has committed *Kufr*. The Attributes by which Allâh qualified Himself or those that were narrated about Him by His Prophet (صلى الله عليه وسلم), will not be called *Tashbeeh* or *Tamtheel*."

The reason why *Ahlus Sunnah wal Jama'ah* do not do *Takyeef* or *Tamtheel* is that there is no parallel to the Self of Allâh which deserves His Name nor is there anything of such a greatness which equals Him in height. Allâh says in *Surah Maryam*:

﴿هَلْ تَعْلَمُ لَهُۥ سَمِيًّا﴾

"Do you know of any who is similar to Him?"

The meaning of His having no likeness is not that none would be named like His Name, for there are many such names that are common between Him and His creatures. This in fact means that when Allâh uses these names for His Self their meanings are specific to Him. No one other than Allâh will be a partner to it. Partnership takes place in the total sense of the name and this sense exists only in mind; in the external cases the meaning is only partial and specific. Its position is only relative. If the relation is with the *Rabb* then it is specific to Him and the slave will not be a partner in it. If the relation is with the slave then the meaning is specific to him, Allâh is not a partner to it.

Kufu' means equal and having similar co-status. Allâh's Statement is a witness to its negation:

﴿وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾

> "And there is none coequal or comparable unto Him." (*Surah Al-Ikhlas*, 112:4).

Nidd means equal and of co-status. Allâh says:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

> "Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped)." (*Surah Al-Baqarah*, 2:22).

"Not to follow analogy" means that the use of no other such measure is allowed which may imply an analogy made regarding Allâh and that which is the point of analogy, showing equality and similarity.

This analogy is like *Tamtheel* (likeness) which has been defined by the *Ulama* of the principles of *Fiqh* as combining the derived with the original in the precept as a whole e.g., combining *Nabeedh* with alcohol under the command of interdiction since the reason behind the command, that is, the question of intoxication is common in both. The analogy on the identity of the offshoot and the root is based on the similarity. But this is not permissible that such a thing should be allowed in the case of Allâh in relation to the creatures.

In the terminology of the logicians, analogy is like *Shamool* (inclusion) that is to argue in relation to a part from the standpoint of a whole on the ground that this part is a component of that whole along with some other parts. This analogy is based on the assumption that the elements forming part of the whole are equal to the whole, and therefore what holds true for the whole also holds true for the parts.

And this is known that between Allâh, the Revered and the Exalted, and His creature there exists no comparability in any thing. The highest level of analogy is used for Allâh, which means that in every quality which is proved for the creature and there is a possibility that Allâh is also qualified with it, then in that quality the Creator is certainly superior to the creature. And a defect from which the creature is free, from that defect the Creator is definitely free in the first degree.

Similar is the principle for perfection also. The aim in this case is that when two persons are compared and one of them has the quality of perfection and the other does not, then the first will be regarded as being more perfect. Thus, it is necessary to accept this attribute for Allâh also so long as the existence of this quality is a perfection and its absence is a defect.

Affirmation and negation of the Attributes with which Allâh glorified Himself or by His Messenger (صلى الله عليه وسلم)

فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ، وَأَصْدَقُ قِيلاً، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ. ثُمَّ رُسُلُهُ صَادِقُوْنَ [مُصَدَّقُوْنَ]، بِخِلاَفِ الَّذِيْنَ يَقُوْلُوْنَ عَلَيْهِ مَا لاَيَعْلَمُوْنَ. وَلِهٰذَا قَالَ: ﴿ سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ○ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ○ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾ فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالِفُوْنَ لِلرُّسُلِ، وَسَلَّمَ عَلَى الْمُرْسَلِيْنَ، لِسَلاَمَةِ مَا قَالُوْهُ مِنَ النَّقْصِ وَالْعَيْبِ. وَهُوَ سُبْحَانَهُ قَدْ جَمَعَ فِيْمَا وَصَفَ وَسَمّٰي بِهِ نَفْسَهُ بَيْنَ النَّفْيِ وَالإِثْبَاتِ.

For He knows best His Own Self and the selves of others. What He says is the truest and the best and His Messengers are true. They have been testified as against those who say such things about Allâh which they themselves do not know. That is why Allâh says: "Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks are to Allâh, Lord of the '*Aalamîn* (mankind, jinns and all that exists)." (*Surah As-Saffat*,37: 180-182). He stated His Self free from the things with which the opponents of the Messengers of Allâh qualified Him, and sent peace unto the Prophets since their statements were free of defects and drawbacks. He also mentioned negation and affirmation of the Attributes with which He qualified Himself.

To have faith in the Attributes of Allâh, mentioned in the Qur'ân and the *Hadith,* is justified on account of the fact that Allâh is the Best Knower of His Self and all other things. The best and the truest thing is that which He says; and whatever His Messengers say about Him is always true. They are innocent of telling lies about

Allâh, nor do they say anything which is against reality. That is why it is necessary to have faith in whatever Allâh and His Messengers have said about the Attributes in a negative or positive form. Such things should not be left for believing in the statements of those people who falsify Allâh and say such things about Him which they do not know themselves.

The detail behind it is that a defect in the failure of a statement to establish its intended meaning occurs because of one or more of the three factors mentioned below:

1. The speaker is himself ignorant of what he says.

2. He does not have the power of eloquence and the required amount of skill to communicate.

3. He resorts to lies, distortions, and adulteration.

The Qur'ân and the *Hadith* are in every sense free from these three things. The statements of Allâh and His Messenger (صلى الله عليه وسلم) are extremely clear and bright. These are in accordance with the reality and the highest example of truth. These things have emerged after cutting off all external relations. They also include the highest admonition and guidance for the creatures.

In this way all the three elements of narration and understanding are available in the statements of the Prophet (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم) has the highest knowledge of those things which he wants the people to be apprised of. He adopts the best style of narrating them. He is most willing to give admonition and guidance to the creatures. That is why it is not possible that his statements suffer from weakness or defect, while the statements of others in these matters and also in other matters are not free of shortcomings and defects. That is why it is not correct to regard the statements of others and equal to the statement of the Prophet (صلى الله عليه وسلم), let alone having faith in the statements of others compared with the statements of the Prophet (صلى الله عليه وسلم). This is an extremely shameful thing and leads astray.

That is the reason why Allâh described His Own Glorification and sent peace on His Messengers.

Subhaan is the infinitive of ***Tasbih*** which means keeping purified and remote from evil. The root of this word is *Sabh* which means speed, flow, and remoteness. That is why the horse that runs very fast is called *Sabooh*.

Allâh, the Pure, keeps His Self purified from all those things which the polytheists attribute to Him (such as having a wife or a son) and other defects and drawbacks. Then He sends peace on His Messengers. This indicates that just as it is necessary to have faith that Allâh the Mighty and the Great is free from defects and drawbacks, so also it is necessary to have faith in the purity of the words and deeds of Prophets, for the Prophets and Messengers of Allâh neither tell lies about Allâh nor associate partners to Him, nor put their followers in make-believe positions. They never say anything except the truth regarding Allâh. The command of Allâh is: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

"And all the praises and thanks are to Allâh, Lord of the *'Aalamin* (mankind, jinns and all the exists)."

On account of being in possession of perfection in Attributes, most magnificent qualities and most righteous deeds, the Glorified Allâh Himself praises His Self.

Negation and affirmation are included in both general and specific terms in His Names and Attributes. The meaning of generality in negation is that all those defects and drawbacks are denied in the Self of Allâh which go against His Perfection. For example:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴾ ﴿هَلْ تَعْلَمُ لَهُۥ سَمِيًّا﴾ ﴿سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ﴾

"There is nothing like unto Him," (*Surah Ash-Shura*, 42:11); "Do you know of any who is similar to Him? (Of course none is similar or coequal or comparable to Him, and He has none as partner with Him)" (*Surah Maryam*, 19:65);

"Glorified is Allâh above all that they attribute to Him!" (*Surah Al-Mu'minun*, 23:91).

Specificity in negation means negating the allegation that Allâh is associated in His Attributes with such defects and drawbacks as father, son, partner, wife, peer, opponent, ignorance, helplessness, misguidance, forgetfulness, drowsiness, sleep, uselessness and falsehood.

The word negation does not stand alone in the Qur'ân and the *Hadith*, for a mere negation does not denote any attribute; there is rather the affirmation of the perfection of the Greatness of Allâh and the Uniqueness in His Attributes as against both the negations. The negation of ignorance stands for the affirmation of His broad and unlimited Knowledge; the negation of injustice is for the affirmation of the perfection of His Justice, the negation of uselessness is for the affirmation of His eternal life and stability. That is the reason why negation has often come in the Qur'ân and the *Hadith* in a general sense in contrast with affirmation in which there are greater specifications than generalities, for these are intended for His Self.

The generality in affirmation means that absolute perfection, absolute praise, absolute magnificence, etc. are proved. Allâh says:

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

"All the praises and thanks are to Allâh, the Lord of the '*Aalamin* (mankind, jinns and all that exists) (*Surah Fatihah*, 1:2);

﴿وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ﴾

"And for Allâh is the highest description.."(*Surah Al-Nahl*, 16:60).

The detail in this matter includes all nouns and adjectives mentioned in the Qur'ân and the *Sunnah*, and it is so frequent that it cannot be counted. Some have been specified by Allâh along with His Knowledge as the Prophet (صلى الله عليه وسلم) has said:

«سُبْحَانَكَ لاَ نُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»

"Glorified are You, we cannot enumerate Your praise. You are exactly as You have praised Yourself."

In a *Hadith* regarding prayer, the Prophet (صلى الله عليه وسلم) has said:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ: سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»

"I ask you through every name by which You have named Yourself or You have revealed Your Name or taught someone from amongst Your creatures, or kept it with You in the knowledge of the Unseen".

Description of the Attributes of Allâh

فَلاَ عُدُوْلَ لأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُوْنَ؛ فَإِنَّهُ الصِّرَاطُ الْمُسْتَقِيْمُ، صِرَاطُ الَّذِيْنَ أَنْعَمَ اللهُ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ، وَالصِّدِّيْقِيْنَ، وَالشُّهَدَاءِ وَالصَّالِحِيْنَ. وَقَدْ دَخَلَ فِي هٰذِهِ الْجُمْلَةِ مَا وَصَفَ اللهُ بِهِ نَفْسَهُ فِي سُوْرَةِ الإِخْلاَصِ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ، حَيْثُ يَقُوْلُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ﴾

***Ahlus Sunnah wal Jama'ah* do not deviate from those things which have been brought by the Prophets (عليهم السلام). The Straight Path is the path of those on whom Allâh bestowed His Favour, that is, the path of the Prophets, the truthfulones, the martyrs and the virtuous people. It is in this collection of the Attributes which includes those ones also which Allâh has mentioned in *Surah Al-Ikhlâs* (the Sincerity) which is equivalent to one-third of the Qur'ân. Allâh states: "Say: (O Muhammad صلى الله عليه وسلم) 'He is Allâh, (the) One. (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten; and there is none co-equal or comparable unto Him." (*Surah Al-Ikhlâs*, 112).**

Whatever the Messengers of Allâh (عليهم الصلاة و السلام) brought with them, that alone is real. It is obligatory to obey it and forbidden to deviate from it, for this alone is the Straight Path which has no curves.

The Straight Path is only one and whoever deviates from it, he strays into the wrong path and injustice.

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾

"And verily, this (i.e. Allâh's Commandments mentioned in the above two verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" (*Surah Al-An'am,* 6:153).

The Straight Path is the path of a just and the best *Ummah* (nation) which lies between two extremes. That is why Allâh has commanded us and taught us to recite in each *Rak'ah* of the prayer a supplication to Him to guide us on the Straight Path. That is, He should tell us and help us how to obey Him. This is the path of those who were favoured by Allâh, that is, the Prophets, the truthfulones, the martyrs, and the virtuous peoples; and it is these who are best for keeping company.

Now we are discussing those texts of the Qur'ân and the *Hadith* which mention these names and Attributes, and to have faith in that is necessary.

It begins from the *Surah Al-Ikhlâs* for the reason that it contains this matter in such a way that other *Surah* do not have it. The reason why this has been named *Surah Al-Ikhlâs* is that the concept of *Tauhid* (Oneness of Allâh) has been explained in it by separating and purging it from polytheism and idolatry.

Ubai bin Ka'b (رضي الله عنه) narrates the context of the revelation of this *Surah*, as the polytheists said:

« يَامُحَمَّدُ! انْسُبْ لَنَا رَبَّكَ. فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ﴾ »

'O Muhammad! Tell us the genealogy of your Lord.' Allâh thereupon revealed this *Surah* (Musnad Imam Ahmad).

It is proved from authentic *Ahadith* that this *Surah* is equal to one-third of the Qur'ân. The *Ulama* have made several statements in this connection and among these, the statement copied by *Sheikh-ul-Islam* from Ibn Abbâs, is the most authentic. The substance of this statement is that the Qur'ân consists of three fundamental objectives:

1. Those dos and don'ts which comprise the commandments and the practical ways, and these form the subject matter of the discipline of *Fiqh* (jurisprudence) and ethics.

2. The tales and the narratives which include the stories of the Messengers of Allâh and their communities. Such disasters have also been described which befell those who denied the Messengers of Allâh; they also mention the promises, the rewards and the dooms.

3. The knowledge of *Tauhid* (Islamic Monotheism) and the description of those matters which relate to the Names of Allâh and His Attributes and to believe in them is necessary for the worshippers of Allâh. This is the most important among all the three.

Surah Al-Ikhlâs comprises this third objective and gives a general description of it. It is therefore correct to say that this *Surah* is equal to one-third of the Qur'ân.

A question is raised regarding how this *Surah* contains comprehensively the entire knowledge of *Tauhid* and its principles which form the centre of the belief and rationality in one Allâh.

The answer to this lies in the fact that Allâh's Command (Allâh is One) negates partnership with Him in every sense, whether it concerns His Self or His Attributes, or His Deeds. It likewise demonstrates the distinctiveness of Allâh in greatness, perfection, magnificence and majesty. That is why the word *Ahad* will not be used in affirmation for anyone except Allâh. This word is more emphatic than *Waahid*.

Ibn Abbâs has done the explanation of this phrase *Allâh-us-Samad* (Allâh the Eternal, the Absolute) with his statement which is as follows:

The Master Who is the perfect in His mastery; the Great One Who is the perfect in His greatness; the Tolerant Who is the perfect in His toleration, the Omnipotent Who is the perfect in His omnipotence; the All-Knowing Who is the perfect in His knowledge; the One Who is perfect in all types of nobility and greatness — that Self is only Allâh — the Most Revered and the

Most Powerful. He Alone has these qualities for they do not apply to anyone else except Him. No one is equal to Him, and no one is like Him.

The explanation of *As-Samad* has also been done as follows: The One Who has no fear; toward Whom all the creatures turn; and Whom they seek after in all their needs and works.

Affirmation of Oneness for Allâh includes negation of polytheism and similitude. And the affirmation of all the meanings of *Samad* includes all the noblest names and the most exalted Attributes. This is called the *Tauhid* of affirmation.

The other type, that is the *Tauhid* of purity has been derived from the statement of Allâh:

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴾

"He begets not, nor was He begotten. And there is none coequal or comparable unto Him."

Moreover, this interpretation can also be derived in a general sense from 'He is Allâh, the One,' that is, nothing came out of Him nor has He come out of anything; and that He has no equal, no likeness and no similarity.

Please see how this *Surah* denominates the concept of the Oneness of Allâh in belief and recognition of Allâh; the affirmation of Oneness for the Lord which is absolutely contradictory to polytheism; and His characteristic of being 'Eternal and Absolute', which proves all the Attributes for Him that He cannot suffer from any defect, that negation of the relationship of father and son which is one of the implications that of His being in no need, all is characterised by *Samadiyah*. Then there is the negation of an equal which includes negation of similarity, resemblance and likeness. This *Surah* denominates all those matters. A *Surah* which comprehends all these issues is rightly deserving of being called equal to one-third of the Qur'ân.

his shoulder and said, "O Abu Mundhir! You must be happy to learn this."

A narration of Ahmad contains that the Prophet صلى الله عليه وسلم said:

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ الْعَرْشِ».

"I swear in the Name of the One Who holds my soul in His possession, this verse has a tongue and two lips which describe the glorification of Allâh near His Throne."

Indeed, this great verse comprises such Names and Attributes of Allâh as are not comprised in other verses.

Allâh has in this verse given information about His Self that He is Alone in His Godhood and no type of worship and no form of it suits any other one except Him. Then after the matter of *Tauhid,* He has mentioned those things which bear witness to His Qualities and His Perfect Attributes. He said that He is Alive and has absolute control on life, for life is one of the implications of His Self which is eternal and the perfection of His life is implied in all His personal perfections just as reverence, control, knowledge, information, hearing, seeing, intention, will, etc. So, if any of these is left out, it is due to defect in life. Therefore, perfection in life means perfection in all the Attributes. Then He associated it with His Name *Al-Qaiyoom* (the Eternal) which means the One Who is established on its own and is absolutely without need from the entire creation. There is not the slightest possibility in it of mixing with want, for He is Allâh and the existence of everything is owing to him and they are all dependent on Him. In fact they cannot afford to become independent of Him even for a moment. Only He is the One Who invented the existing things in such a stable way that He looks after their needs and provides them with all that they need for survival, and for reaching that perfection which He determined for these things. In this way, this name includes all the active Attributes. That is why the *Hadith* mentions that *Al-Hayy* (the Alive) and *Al-Qaiyoom* (the Eternal) are the greatest Names of

Allâh. When He is asked for anything through these names He awards it, and when He is invoked with these names He responds.

After this, that thing has been mentioned which argues for the perfection of His *Hayat* (Life) and *Qaiyoomiyah* (Eternality). Thus He said:

﴿لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ﴾

"Neither slumber nor sleep overtakes Him" etc.

For this is contrary to eternality; sleep is a form of death and that is why the inhabitants of Paradise do not sleep. Then He mentioned the expanse of His territory which includes all the worlds above and all the worlds below and all are under His sway. Thus He said:

﴿لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

"Unto Him belongs whatever is in the heavens and whatever is on earth ..."

And thereafter He mentioned that attribute which constitutes a proof of His kingdom, that is, He Alone has the right to intercede; no one can recommend to Him unless He has allowed him.

These include two commandments-negation and exception:

1. Affirmation of correct intercession, that is, this intercession can be taken up only by the Command of Allâh by a person with whose words and deeds Allâh is pleased.

2. Refutation of the polytheistic intercession: The polytheists had faith in their idols that these could intercede with Allâh without His Permission and Will.

Then He has mentioned His breadth and comprehensiveness of His Knowledge that nothing yet to happen and nothing that has already happened is unknown to Him. But the creatures cannot bring within bounds His Knowledge except that which Allâh Himself wants to

teach them through His Prophets or through discussion, insight, investigation and analysis.

Then He mentioned that which forms a proof for the breadth of His kingdom and for His greatness. Thus he said that His *Kursi* has been encompassing all the heavens and the earth.

The correct meaning of the *Kursi* is that it is separate from the Throne and it signifies the place lying beneath both the Steps. This is in comparison to the Throne as a ring in a desert. And what Ibn Kathir has mentioned in the interpretation of the *Kursi* with reference to Ibn 'Abbas saying that it means knowledge, is not correct. This implies repetition in the verse.

After this Allâh سبحانه has mentioned His great control and perfect power and said:

﴿ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ﴾

"And He feels no fatigue in guarding and preserving them."

He is not tired of protecting the earth and the heavens. Sheikh-ul-Islam Ibn Taimiyah (رحمه الله) has done the explanation of *Ya'ooduhu* from *Yuthqilahu* which means that He is not bored.

Later Allâh has at the end of this blessed verse qualified Himself with two great Attributes, that is, height and greatness, an absolute height in every sense. Ali is that which possesses all forms of absolute, and the height of Self is that, while Allâh is established over the Throne, He is above all creatures. '*Uloo-ul-Qadr* is that for Him all Attributes are evident in perfect form and He has the highest and the greatest level of all of them. '*Uloo-ul-Qahr* is that He is dominant over all his slaves and is the Wise and the Knower.

Al-Azeem means the One Who has the attribute of such a greatness that nothing is superior to Him, nothing is higher and greater. In the hearts of the Prophets, angels and the virtuous ones, perfect reverence is only for Allâh.

Some Attributes of Allâh and their meanings

وَقَوْلُهُ سُبْحَانَهُ: ﴿هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِى لَا يَمُوتُ﴾ وَقَوْلُهُ ﴿وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ﴾ ﴿وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ﴾

And Allâh said: "He is the First (nothing is before Him) and the Last (nothing is after Him), and the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything." (*Surah Al-Hadid*, 57:3) And Allâh said: "And put your trust (O Muhammad صلى الله عليه وسلم) in the Ever Living One Who dies not." (*Surah Al-Furqan*, 25:58); And said, "He is the All-Knower, the All-Wise" (*Surah At-Tahrim*, 66:2); "The All-Wise, the All-Aware." (*Surah Saba'*, 34:1).

The Statement of Allâh: **"He is the First and the Last, and the Most High and the Most Near; and He is All-Knower of everything,"** is for the recognition of both the sides. This verse shows that all these four names are specific for the Exalted Allâh, and their meanings are particularised for Him on account of His Grace and Grandeur. For this reason nothing can be proved for anything other than Him. There occurs inconsistency in the writings of the theologians in the explanation of these names. However, in the presence of the explanation done by the infallible Prophet (صلى الله عليه وسلم), we stand in no need of any other explanation. It is reported in *Sahih Muslim* with the ascription of Abu Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) would often say while lying in the bed:

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الأَرْضِ، رَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ

فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ»

"O Allâh! The Lord of all the seven heavens, and the Lord of the earth, and the Lord of everything, the splitter of the seed and the seed stones, Revealer of the Torah, the Evangels, and the Qur'ân, I seek Your refuge from the mischief of every mischievous being, for You are the First, there is nothing earlier than You. You are the Last there is nothing after You. You are the Most High nothing is over You, You are the Most Near, there is nothing nearer than You! Repay my debts and save me from wants."

This is a clear exegesis which provides proof for the perfect greatness of Allâh سبحانه. He has been encompassing everything in every sense. The First and the Last are the indicators of the temporal limits and the High and the Near are the indicators of the spacial limits. Moreover, the name High reveals that He is above the entire creation nothing is above Him.

The entire basis of these four names lies on His encompassing. The fact that He is the First and the Last has encompassed the beginning and the end, and His being the High, the Near has encompassed all the far and the near things. The name First proves that Allâh is the ancient most and the name Last proves His being the Perpetual and the Eternal. His farness is the proof of His height and greatness and His nearness is the proof of His closeness and companionship. Then the verse ends with the sentence which shows that His Knowledge encompasses all the events of the past, present and future. Not an iota of anything of the earth and the heavens is beyond His Knowledge. In this way, this verse describes that the Grace of Allâh encompasses all the existence of all the creatures. The whole universe lies in His Grip in such a manner as a mustard seed lies in the grip of a man. Nothing lies beyond His reach. In between these Attributes only the word 'and' has occurred although all these are the Attributes of the same One Who has been praised. This has happened only for emphasis and firmness, because 'and' comes to

render the first attribute as proven and firm. Its utility becomes greater on account of the fact that it has occurred between Attributes that are in contrast to each other. It is inconceivable that to be qualified with these Attributes is doubtful; apparently the "firstness" negates to "lastness" and so also "farness" "nearness." That is why the illusion of denial has been removed by the emphasis of 'and'.

Allâh said: ﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

"And put your trust (O Muhammad صلى الله عليه وسلم) in the Ever Living One Who dies not." (25:58).

This verse is for the affirmation of some names and Attributes. It includes affirmation of His Name 'Living,' and negation of death, which is in contradiction of life. We have already described that Allâh سبحانه is living with life and this is an indispensable quality of His Self. It is for this reason that there is no death or decline for Him. His Life is the most perfect and for this reason the proof of His life is of the highest order whose negation is the contradiction of the perfection of life. The rest of the verses mention His Attribute of knowledge and affirm its derivatives such as His being the Knower or that He knows or that He encompasses everything by knowledge, etc.

Knowledge is the Attribute of Allâh the Exalted and the Magnificent. Through this He knows the realities of all that is to be known. Nothing is obscure to Him.

The word ***Al-Hakeem*** is derived from *Al-Hikmah*. This signifies the One from Whom only correct acts are performed by the words and deeds. No useless and false move takes place by Him. On the other hand whatever He creates or orders, remains under His obedience. It has also been said that He is 'One Who makes things firm.' That is why there is found no variation and deficiency in whatever He creates, nor is there any disturbance and shakiness in His Plan.

The word ***Al-Khabeer*** is derived from *Al-Khibrah* which means perfect knowledge, certain and detailed encompassing of things and the access of His Knowledge to the obscure and minute experiences and meanings of things.

Allâh's Knowledge encompasses all things

﴿ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ﴾
﴿ وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾
﴿ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾ ﴿ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾ وَقَوْلُهُ ﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾

Allâh said: "He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it." (*Surah Saba'*, 34:1, 2); He said: "And with Him are the Keys of the *Ghaib* (all that is hidden), none knows them but He. And he knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record". (*Surah Al-An'am*, 6:59) And Allâh said: "And no female conceives or gives birth, but with His Knowledge." (*Surah Al-Fâtir,* 35:11) And He says: "That you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge." (*Surah At-Talaq,* 65: 12); And He says, "Verily, Allâh is the All-Provider, Owner of Power, —the Most Strong." (*Surah Adh-Dhariyat*, 51:58).

Allâh سبحانه has mentioned some such things in these Qur'ânic verses which relate to His Knowledge. He aims at imparting information that His Knowledge is so perfect and encompassing that no creature can approach it. Thus He said that He knows all about grain, seed, water, insects and minerals that lie in the earth. Likewise the crops, the trees, the flowing streams, and useful

minerals which come out of the earth, are all known to Him. Similarly Allâh knows all about the snow, hail, rains, lightning, and the angels who descend, and the human acts which go up, and the flying birds that soar in the sky. He has also mentioned that the keys of the Unseen are with Him about which no one knows except Him. The word *Mafaatihul-Ghaib* (Keys to the Unseen) has been explained to its treasures and it has also been said that this signifies its means and media which approach to Him.

The Prophet (صلى الله عليه وسلم) has explained it like this:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ، ثُمَّ تَلَا قَوْلَهُ تَعَالَى: ﴿ إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

> "The Keys of the Unseen are five in number which no one knows except Allâh". After that the Prophet (صلى الله عليه وسلم) recited the following: "Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)." (*Surah Luqman*, 31:34)

The last two Qur'ânic verses show that Allâh سبحانه is the Owner of such a knowledge which is His Attribute and exists with His Self. The *Mu'tazilah*[1] have a difference of opinion in this matter and deny His Attributes. Some of them say that He is the Knower and

[1] ***Al-Mu'tazilah***: They deny the Attributes of Allâh like *Jahmiyah*, and believe in *Qadar* (destiny) that acts of slaves have been created already for them, same as *Qadariyah* say. They deny the Vision of Allâh on the Day of Judgement. They make obligatory for Allâh to give reward of punishment. They prefer discernment against the traditions. They are the followers of Wasil bin 'Ala who separated from the companionship of Hasan Al-Basri. There are 20 groups of *Al-Mu'tazilah*. Their original creeds are still found these days.

the Able by virtue of His Self and some have done explanation from the negative meanings of His Names. They say that *'Aleem* (Knower) means that He is not unaware of anything and *Qadeer* (Able) means that He is not helpless from doing anything.

These Qur'ânic verses constitute a decisive argument against the *Mu'tazilah.* Allâh سبحانه has said in these verses that His Knowledge is all-encompassing even to the extent of knowing every female's pregnancy and the time of birth, abortion as to when and how. He has also stated that His general authority is related to everything that is possible and His Knowledge encompasses all things. Imam Abdul Aziz Al-Makki has aptly remarked in his book *Al-Heyada* while discussing with Mu'tazili Bishr Al-Mareesi on the issue of knowledge that:

> "Allâh the Revered and Magnificent has not praised any angel close to Him, any Prophet sent by Him, and any real believer in a way that He negates being ignorant, and in a way that it proves His Knowledge. But He has rather praised them by proving that they have knowledge and this negates ignorance of them. Thus one who proved knowledge, negates ignorance; but one who negated ignorance did not prove knowledge." (*Al-Heyada,* p. 30)

A rational argument in favour of the Knowledge of Allâh is that it is impossible to invent things out of ignorance, for, in the invention of things His intention plays a part and intention is indispensable for the desired knowledge. That is why Allâh سبحانه said:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

> "Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)." (*Surah Al-Mulk,* 67:14).

And also for the fact that the creatures have such remarkable skill, maturity and minutiae that it provides an argument in favour of the knowledge of the Creator, for without knowledge it is impossible to have its *Sudoor* (emergence).

And also because among creatures there are people who are learned; and knowledge is a perfect attribute, so if Allâh is not the Knower then many among the creatures will become greater knowers than Him.

And every kind of knowledge of the creature is derived from the Creator, and one who gives this talent is entitled to be in possession of it. How can one give a thing to anyone which he does not possess himself? The philosophers have denied the knowledge of Allâh about parts. They say that He knows the things in their totality in a positive manner. The essence of their statement is that He does not know anything, for whatever exists in the external form is all partial. The extremists of the *Qadariyah*[1] sect deny that Allâh knows the acts of His slaves before they are performed. They have done so, because according to them, such a knowledge of Allâh leads to fatalism. But such a statement of these people is false from the standpoint of every religion.

Allâh says, "**Verily, Allâh is the All-Provider...**". In this verse Allâh's Name has been mentioned as the Provider. The word in Arabic is *Razzâq* formed by the word *Rizq*. ***Ar-Razzâq*** means One Who gives His slaves livelihood constantly and in abundance. Whatever gainful thing reaches them from Allâh سبحانه is *Rizq* whether it is lawful or unlawful, in as much as He has made it a livelihood and provision for his slaves. Allâh says:

﴿ وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝ رِّزْقًا لِّلْعِبَادِ ﴾

"And tall date-palms, with ranged clusters. A provision for (Allâh's) slaves." (*Surah Qaf*, 50:10,11).

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[1] ***Al-Qadariyah***: They area *Al-Mu'tazilah* and all those who agreed with them. Their belief is taht Allâh the Exalted has enjoined the slaves to do good and forbided them from evil. He doesn't know His obedient slaves from among disobedients but after committing the good or bad deeds. They are opponent of *Al-Jabariyah*.

He also says:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

"And in the heaven is your provision, and that which you are promised." (*Surah Adh-Dhâriyat*, 51:22).

But if there is permission for its use it, will be regarded as lawful, otherwise prohibited. However, all is livelihood. The fact that the noun clause has been employed with a proper noun and there is the conjunction of *Huwa* (He) between both the clauses of the sentence, means to explain that to provide livelihood to the slaves is specific to Allâh.

It is narrated by Ibn Mas'ud:

«أَقْرَأَنِي رَسُولُ اللهِ ﷺ: إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ»

"The Prophet (صلى الله عليه وسلم) told me Allâh says (in a *Hadith Qudsi* – a *Hadith* received by the Prophet صلى الله عليه وسلم directly from Allâh): 'I Alone am the *Razzâq* (Provider) and Owner of stable power'."

Dhul Quwwa means Powerful in the sense of noun *'Qawi'*, but this sense is in the superlative degree which shows that in the Power of Allâh there is no flaw or defect.

Al-Mateen is the Name of Allâh which has been derived from *Mataanah*. Ibn Abbas has explained it in the sense of intense, i.e., strong.

Affirmation of Hearing, Seeing and Intention for Allâh

وَقَوْلُهُ تَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ وَقَوْلُهُ: ﴿إِنَّ اللَّهَ نِعِمَّا
يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ وَقَوْلُهُ: ﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ
إِلَّا بِاللَّهِ﴾ ﴿وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

Allâh says, "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (*Surah Ash-Shura*, 42:11) and says, "Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer." (*Surah An-Nisa'*, 4:58) and says, "It was better for you to say when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh'." (*Surah Al-Kahf*, 18:39). "If Allâh had willed, they would not have fought against one another, but Allâh does what He likes."(*Surah Al-Baqarah*, 2:253)

The Statement of Allâh "**There is nothing like unto Him and He is the All-Hearer, the All-Seer**", negates the resemblance of all other things to Allâh and then mentions two of His Attributes–Hearing and Seeing. But the negation of likeness does not mean negation of the Attributes as is claimed by the *Mu'attilah* and argued falsely by them. It rather means proving the Attributes of Allâh by negating their likeness with those of the creatures. Allamah Ibn Al-Qaiyim says:

> "In the Qur'ânic verse 'There is nothing like unto Him', Allâh wants to negate that anything is His partner, or a god, or deserving of worship and reverence as is done by the polytheists. Nor does He mean the negation of His Perfect Attributes, nor negating to His creatures the heights of the perfection of Scriptures, communications with His Messengers and seeing Him clearly by the faithful with the

inward eye. Just as you see the sun and moon while in the waking state."

As-Samee' means the One Who hears all the sounds however hidden they are. He hears the secrets and the whispers also. Allâh's Attribute of Hearing is not similar to the hearing of the creatures.

Al-Baseer as an attribute of Allâh meaning that He sees all persons, colours and all tangible things however fine and remote they are. No curtain or impediment can obstruct His Vision. This word proves the attribute of sight for Allâh in the most befitting manner for Him. Abu Daud contains a *Hadith* narrated by Abu Hurairah (رضي الله عنه):

«أَنَّ النَّبِيَّ ﷺ قَرَأَ هٰذِهِ الآيَةَ: ﴿إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾، فَوَضَعَ إِبْهَامَهُ عَلَى أُذُنِهِ، وَالَّتِي تَلِيهَا عَلَى عَيْنَيْهِ»

"When the Prophet (صلى الله عليه وسلم) recited the Qur'ânic verse: "Truly, Allâh is Ever All-Hearer, All-Seer" he put his thumb on his ears and the fingers close to the thumb on his eyes."

The *Hadith* means that Allâh hears through His Ears and sees through His Eyes. This *Hadith* is an argument against those *Ash'ari* who explain the Hearing of Allâh in terms of the knowledge of what is heard, and purport to mean by seeing the knowledge of what is to be seen. This is a wrong explanation. A blind man is certain of the existence of the sky but he does not see it; the deaf knows about the existence of sound but does not hear it.

Allâh says, **"It was better for you to say..."** These verses prove two Attributes of Allâh—Intention and Will. There are a large number of texts about them. *Ash'ari* prove an eternal intention which is related to all the events that were to take place in the beginning of the eternity. In this way it implies that will comes after intention. But *Mut'azilah* while keeping within the confines of their creed deny the attribute of intention also, and say that Allâh makes a fresh intention which does not imply an occasion. This implies that the attribute exists by itself. But this is the falsest notion.

The *Ahlul Haqq* say that intention is of two types:

1. *Intention related to do and create.* This is synonymous to will. Both these are related to whatever Allâh wants to do or create. Whenever He intended for any thing and wanted it to happen, it came into being after His Intention; as Allâh says,

﴿إِنَّمَا أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!'and it is!" (*Surah As-Saffat*, 36:82).

It has been stated in an authentic *Hadith*:

«وَمَا شَاءَ اللهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ»

"Whatever Allâh wills, that takes place; and whatever He does not will, that does not take place."

2. *Intention related to Shari'ah*: This is about those commands of Allâh which He gives to His slaves according to His Will and Pleasure, as He says:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"Allâh intends for you ease, and He does not want to make things difficult for you." (*Surah Baqarah*, 2:185).

Both types of intentions are not dependent on each other. Rather, each of them sometimes relates to such issues with which the other has nothing to do. Among both these, there exists a *casual relationship* regarding their being general or specific. One intention, related to do and create, is general in respect of the fact that it relates to such matters that He does not like or it is not agreeable to Him such as *Kufr* and sin, and is specific in respect of the fact that it does not relate to the Faith of the *Kafir* and the obedience of the corrupt.

The intention related to *Shari'ah* is general because it is lined to all the precepts laid down whether they are followed or not followed.

They are particular from the standpoint that the happening of any would-be intention is sometimes not commanded.

In sum, both the intentions are sometimes together such as the Faith of the *Mumin* and the obedience of the obedient, but the would-be intention gets separated such as the *Kufr* of the *Kafir* and the sinfulness of the sinful. And the *Shari'ah* intention gets separated such as the Faith of the *Kafir* and the obedience of the sinful.

Allâh says:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

> "It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh'" (*Surah Al-Kahf*,18:39).

This Statement of Allâh related to the conversation of a *Mu'min* man with his *Kafir* companion who had two orchards.The *Mu'min* companion exhorts him that he should thank Allâh for His favours and leave them to the Will of Allâh, and feel afraid of the Power and Might of Allâh, for the power lies in the Hands of Allâh.

Allâh says, **"And if Allâh had willed..."** This relates to the dissensions between the followers of the Messengers of Allâh that took place out of jealousies and hostilities. This was according to the Will of the Mighty and the Magnificent Allâh. If He had not willed so, such things would not have happened. But He willed and such things happened.

The Attributes of Love and Justice

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾ وَقَوْلُهُ: ﴿فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ﴾ وَقَوْلُهُ: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ ﴿وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ ﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ ﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ ﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ﴾ ﴿وَهُوَ الْغَفُورُ الْوَدُودُ﴾

Allâh says: "Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (therein), game (also) being unlawful when you assume *Ihram* for *Hajj* or *'Umrah* (pilgrimage). Verily, Allâh commands that which He wills". (*Surah Al-Ma'idah*, 5:1) "And whomsoever Allâh wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky." (*Surah Al-An'am*, 6:125); "And do good , Truly, Allâh loves *Al-Muhsinun* (the good-doers)." (*Surah Al-Baqarah*, 2:195) "... and be equitable. Verily! Allâh loves those who are equitable." (*Surah Al-Hujurat*, 49:9); "So long, as they are true to you, stand true to them, Verily Allâh loves *Al-Muttaqeen* (the Pious and righteous)". (*Surah At-Taubah*, 9:7) "Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves." (*Surah Al-Baqarah*, 2:222); "Say (O Muhammad صلى الله عليه وسلم) 'If you (really) love Allâh then follow me, Allâh will love you.'" (*Surah Al-Imran*, 3:31); "Allâh will bring the people whom He will love and they will love Him." (*Surah Al-*

***Ma'idah*, 5:54); "Verily, Allâh loves those who fight in His cause in rows (ranks) as if they were a solid structure." (*Surah As-Saff*, 61:4); "And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism)." (*Surah Al-Buruj*, 85:14).**

Allâh says: **"And whomsoever... up to the sky."** This verse shows that providing guidance and leaving strayed are the volitions of Allâh and whomsoever He wishes to give guidance, that is, wants to bestow him with revelations and assistance, He opens up his heart for revelation and fills it up with radiance which keeps it open, as has been stated in the *Hadith*. And those whom Allâh wants to leave strayed and humiliated, He turns their breast extremely narrow and the light of Faith cannot penetrate into it. Such a man has been likened to one who is ascending into the heaven. These verses contain the affirmation of those acts of Allâh which take place from His Attribute of love. The love of Allâh for some people, some acts and some manners is an Attribute established with His Self. These are active voluntary Attributes which are related to His Will.

Out of His powerful Will, He likes certain things as against certain other things. The *Ash'ari* and the *Mu'tazilah* deny the attribute of love. Their contention is that it creates an illusion of shortcoming, for among the creatures, love indicates an inclination towards the person who is the object of love or derives pleasure from that person. The *Ash'ari* turn the attribute of love into the attribute of intention and say that the love of Allâh with His slaves is nothing more than the fact that He intends to give them respect and reward.

They hold similar views about the Attributes of agreement, wrath and aversion, etc. According to them all these are in the sense of reward and retribution.

The *Mu'tazilah* do not accept that the Attributes of intentions are established with the Self of Allâh. They do the explanations of love in the sense of the spirit of virtue which is due on Allâh in favour of such worshippers. Its basis for them lies in the belief that to reward the obedient and to punish the sinful is due on Allâh.

Ahlul-Haqq prove that the love, worthy of Allâh is a real attribute of Him. According to them there is no place in it for defect and similitude. *Ahlul-Haqq* prove that Allâh has intention of rewarding the beloved worshipper and giving him respect by way of an implication of being His beloved worshippers. What answer will the deniers of love give to that *Hadith* which has been narrated by Abu Hurairah in which the Prophet (صلى الله عليه وسلم) said:

«إِنَّ اللهَ إِذَا أَحَبَّ عَبْدًا، قَالَ لِجِبْرِيلَ عَلَيْهِ السَّلَامُ: إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ. قَالَ: فَيَقُولُ جِبْرِيلُ عَلَيْهِ السَّلَامُ لِأَهْلِ السَّمَاءِ: إِنَّ رَبَّكُمْ عَزَّوَجَلَّ يُحِبُّ فُلَانًا فَأَحِبُّوهُ. قَالَ: فَيُحِبُّهُ أَهْلُ السَّمَاءِ، وَيُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ، وَإِذَا أَبْغَضَهُ فَمِثْلُ ذَلِكَ»

"Indeed when the Mighty and Magnificent Allâh loves a slave, He tells Gabriel: 'I love that particular person, You should also love him.' Then Gabriel says to the inhabitants of the heaven, 'Your Lord loves that particular person and so all of you love him.' Then the inhabitants of the heaven also love him, and he is given recognition on the earth. And when Allâh keeps animus with someone then the same thing happens in this case also."

This *Hadith* has been reported both in *Al-Bukhari* and *Muslim*.

Allâh says "**And do good...**" He has commanded here for goodness in general, particularly in connection with providing the sanctioned livelihood. Goodness in *Nafaqah* (livelihood) takes place in spending wealth and by preventing hoarding, or following the middle path between spending and hoarding. This is an important command stated by Allâh in *Surah Al-Furqan* (the Criterion) (25:67)

Muslim has reported in his *Sahih* a narrative from Shaddad bin Aus (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

«إِنَّ اللهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ»

"Allâh has made it compulsory to do good for everything. When you have to behead a person do it in a good manner, and when you slaughter an animal do it well. You must keep your knife sharpened and the animal to be slaughtered must have been kept comfortably."

Allâh says, "**Indeed Allâh loves the good-doers**". This command for doing good is causative, for, when people will come to know that goodness is the cause of the love of Allâh they will try to obey Him.

In another verse Allâh says, "**...and be equitable**" which means doing justice at the time of settling disputes between two hostile groups of the believers. The word is derived from *Qist* which means apportioning equally. One of the Names of Allâh is *Al-Muqsit* also. In the noble verse, justice has been raised above nobility and this is a means of inviting the love of Allâh.

Allâh says, "**So long as they are true to you, stand true to them...**" which means that when there is a covenant between you and some other persons such as those with whom you made a treaty near the Inviolable House of worship then you remain firm on your promise till the time they remain firm in relation to you. Allâh has again stated the nature of this command in the verse: "**Verily, Allâh loves *Al-Muttaqeen* (pious and righteous persons)**" i.e. are afraid of Him in everything, and one of these is not to violate promises.

Allâh says, "**Truly, Allâh loves those ...**" In this verse Allâh gives the tidings of His love for those slaves who are of the following two kinds:

1. Repentant: Those people who repent a great deal and turn to Allâh with abundance of penitence, and because of which they become purged and purified of open and secret sins.

2. Purified: Those people who overstress their efforts in achieving purity, that is, by performing *Wudu* to obtain cleanliness or by bathing to remove pollutions. It has also been said that the better among the purified are those who avoid having coitus with their

wives during their menstruation period or avoid having anal sex with them. It is better to lay down this word as a general rule.

Allâh says, **"If you (really) love Allâh..."** The context of this verse is narrated as follows: Some people claimed that they loved Allâh. Allâh sent this verse for their trial. In this verse Allâh laid down the obedience of the Prophet (صلى الله عليه وسلم) as a pre-condition, for this love could be attained only by accepting his guidance and the grace of his obedience.

Allâh says, **"And He is Oft-Forgiving, full of love."** This verse mentions two Names of Allâh which are included among the best names. i.e. *Al-Ghafoor* and *Al-Wadood*.

Al-Ghafoor is derived from the root *Ghafr* which means the One Who connives at His wrongdoing worshipper and is lenient in seizing them. The real meaning of *Ghafr* is to cover. As is *Mighfar* for covering the head.

Al-Wadood is derived from the root *Wudd* which means pure love and refinement. This word either means One Who has enormous love for those who are obedient to Him and He remains close to them through His help and cooperation, or, it means that His obligation is so great that His creature is bound to love Him, worship Him and recite hymns in His praise.

The Attributes of Mercy, Pleasure, Wrath, Curse, Coming, etc.

وَقَوْلُهُ: ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾ ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ ﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ﴾ ﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾ وَقَوْلُهُ: ﴿رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ ﴿ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ﴾ ﴿فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ﴾ ﴿وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ﴾ ﴿كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ﴾ وَقَوْلُهُ: ﴿هَلْ يَنظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ﴾ ﴿هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾ ﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

﴿وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنزِيلًا﴾

And He said, "In the Name of Allâh, the Most Beneficent, the Most Merciful." (*Surah Al-Fatihah*, 1:1); "Our Lord! You comprehend all things in mercy and knowledge," (*Surah Ghafir*, 40:7); "And He is Most Merciful to the believers." (*Surah Al-Ahzab*, 33:43); "And My mercy embraces all things." (*Surah Al-A'raf*, 7:156); "Your Lord has written Mercy for Himself." (*Surah Al-An'am*, 6:54); "He is the Oft-Forgiving, the Most Merciful." (*Surah Yunus*,10:107); "But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy." (*Surah Yusuf*, 12:64); and He said, "Allâh well-pleased with them, and they with Him." (*Surah Al-Baiyinah*, 98:8); "And whoever

kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allâh are upon him," (*Surah An-Nisa,* 4:93); and Allâh said, "That is because they followed that which angered Allâh, and hated that which pleased Him." (*Surah Muhammad,* 47:28); "So when they angered Us, We punished them " (*Surah Az-Zukhruf,* 43:55) and He said, "But Allâh was averse to their being sent forth, so He made them lag behind," (*Surah At-Tauba,* 9:46); and He said, "Most hateful it is with Allâh that you say that which you do not do." (*Surah As-Saff,* 61:3); and He said, "Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged." (*Surah Al-Baqarah,* 2:210); "Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)!" (*Surah Al-An'am,* 6:158); "Nay! When the earth is ground to powder, and your Lord comes with the angels in rows." (*Surah Al-Fajr,* 89:21, 22); "And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending." (*Surah Al-Furqan,* 25:25).

In Allâh's saying, "***Bismillah-ir-Rahman-ir-Raheem***" and also in the verses that follow it, two Names of Allâh, *Ar-Rahman* and *Ar-Raheem,* have been affirmed. They also affirm the Attributes of Mercy and Knowledge.

Ar-Rahman argues for the attribute of the Self of Allâh and *Ar-Raheem* for His active attribute. The *Asha'irah* and *Mu'tazilah* deny the attribute of Mercy. They claim that this shows emaciation and weakness in the creature, and the one who is the object of mercy feels a sense of sorrow. However, this is the worst ignorance, Mercy is from the strong on the weak. Thus emaciation and weakness are not inevitable. It rather happens sometimes during a state of extreme domination and control—a strong man is merciful on his small child as also on his aged parents and infirm people.

Emaciation and weakness have no bearing on mercy when these are condemned Attributes while Allâh has Himself qualified His Self with mercy, and praised His friends who are qualified with it, and commanded them also to go on leaving a testament in favour of it for the next generations.

Allâh says, **"Our *Rabb* (Lord)! You comprehend all things in mercy and knowledge"** (*Surah Ghafir*, 40:7). This is a description of the statements made of the Throne bearers and of the angels around it who seek Allâh's support for the faithful through their prayers to the *Ruboobiyah* (Lordship) of Allâh, the extent of His Knowledge and His Mercy. This is from amongst those best means through which one can expect the prayer to be granted. The real sentence will be like this: Your Mercy and Your Knowledge are predominant over everything. The mercy of the sacred Allâh is common to every one in the world be he a believer, or unbeliever, a pious man or a wicked man. On the Day of Judgement it will be special for those who ward-off evil, as Allâh says:

﴿ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَوٰةَ ﴾

"I shall ordain for those who are the *Muttaqun* and give *Zakat* (obligatory charity)" (*Surah A'raf*, 7:156).

And Allâh says, **"Your Lord has written Mercy for Himself"** (*Surah Al-An'am*, 6:54). He has made it compulsory for Himself by way of generosity and obligation; none other has enjoined it upon Him.

It is transmitted from Abu Hurairah in the *Sahihain*:

«إِنَّ اللهَ لَمَّا خَلَقَ الْخَلْقَ كَتَبَ كِتَابًا، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي سَبَقَتْ - أَوْ تَسْبِقُ - غَضَبِي»

"When Allâh created the universe, He wrote a book which He keeps with Him on the Throne that His Mercy takes precedence on His Wrath."

Allâh says, **"But Allâh is the Best to guard,"** (*Surah Yusuf*, 12:64). The words *Haafiz* and *Hafeez* are derived from the root *Hifz*. Its

meaning is protection. The One Who protects His worshippers in a general way, provides them with livelihood, protects them from the causes of distress and destruction. He also protects their actions and keeps count of their statements. He takes special care of His friends. He saves them from being involved in sins and keeps them safe from the intrigues of Satan. In other words, He guards them from all that harms them in all the affairs of the world and religion."

Allâh says, **"Allâh well-pleased with them ..."** These verses prove some of the active Attributes of Allâh such as pleasure, wrath, condemnation, aversion, regret, etc.

According to the *Ahlul-Haqq*, these are the real Attributes of Allâh in the manner that suits His Majesty and are free from similitude of His creatures. These do not imply those things that are implied in the case of the creature. Thus the *Asha'irah* and the *Mu'tazilah* have no proof for their negation. Their notion is that if Allâh is qualified with these attributes, it will be required that He has these Attributes exactly as they are in His creatures. By entertaining this notion for their Lord, they were thrown into the quagmire of denial and negation. The *Asha'irah* associate these Attributes to intention. According to them *Ridaa* means the intention to reward, and the wrath etc. And *Sukht* means intention to inflict doom.

And the *Mu'tazilah* divert these Attributes towards the reward and punishment itself.

Allâh says, **"Allâh well-pleased with them and they with Him."** This verse mentions the relationship of love and pleasure that exists between Allâh and His friends. The pleasure of Allâh with the *Auliya'* (friends) is the greatest among all the favours that He has bestowed. He says:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

"And the pleasure of Allâh is the greatest thing."

And the pleasure of the slaves with Allâh is that each one keeps

himself agreed with Him according to his station in life: and he remains so pleased with his station that he believes that the amount of goodness with which he has been favoured is such that no one has been favoured with that amount of goodness. And this will take place in Paradise.

Allâh says, **"And whoever kills a believer intentionally..."** By saying "believer', He excepted the killing of the *Kafir*; and by intentionally, He means deliberately. In other words such a killing has been excepted in which one kills a person whom one regards innocent and which creates the notion that the death of the person took place through him. Killing by mistake has been excepted by this.

"Forever" means one that lives forever. It has also been maintained that *Khulood* means staying too long; and *La'n* means cursing and keeping away from the favours of Allâh. The cursed is that man on whom curse has been proved or one on whom cursing has been invoked. The *Ulama* differ regarding these verses and thus they marshal arguments that the repentance of the one who has committed a murder intentionally will not be accepted and he will always remain in Hell. And this goes against the Statement of Allâh:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ﴾

"Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases" (*Surah An-Nisa'*, 4:48).

The *Ulama* have given various explanations for it.

1. This retribution is for that person who considers the intentional murder of a believer justified.

2. This retribution is for that person who is deserving of it with the possibility that he will not receive the retribution, and that he does righteous deeds and is deserving of rewards. Even then if he gets the retribution his bad deed will be given preference.

3. This verse was revealed by way of warning and rebuke and on account of the gravity of the matter.

4. *Khulood* means staying for a long time.

The statement of Ibn Abbas and some others is that the repentance of the man who commits murder deliberately is not accepted. So much so that Ibn Abbas says that this verse is the last verse which has not been cancelled by any other verse. The real thing is that a murderer has to meet three claims: (1) the Right of Allâh, (2) the right of the successors of the victim, and (3) the right of the victim. The Right of Allâh is dropped by repentance. The right of the successors is dropped by paying them the blood-money in the world or by obtaining forgiveness. Albeit the right of the murdered person is not dropped until he meets the murderer on the Day of Judgement, and placing his head in the hand of the murderer does not say, 'O Allâh! Ask him about why did he murder me?'

Allâh says: **"So when they angered Us..."** *Asf* means severe sadness and severe wrath, while revenge means punishment derived from *Nuqma*– indignation, grudge etc.

Allâh says, **"Do they then wait..."** These verses have descended to confirm two active Attributes of Allâh, that is, the Attribute of *Ityaan* and the attribute of *Maji'*, in other words the Attributes of Allâh about His coming on the Day of Judgement. The Faith of the *Ahlus Sunnah* in these Attributes is based on the fact that they are real and are remote from such amplifications as are essentially *Ilhaad* and *Ta'teel.*

It appears appropriate that we present here the statement of the exponent of *Tajahhum* and *Ta'teel* of this time. We mean Zahid Al-Kauthari . He writes on the footnotes of the *Kitab-ul-Asma was-Sifat* by Al-Baihaqi,

"Az-Zamakhshari said that Allâh will bring doom through clouds from which people will expect mercy. This doom will be

tremendously horrendous and exciting." Imam Fakhruddin Ar-Razi says, "They will receive the command of Allâh."

The statement that Al-Kauthari has quoted from his preceding *Ulama* who believed in *Ta'teel* suffers from a great deal of looseness in *Ta'weel* and *Tashreeh*. However, the verses are lucid on their subjects in which there is no scope for these interpretations. The first verse gives information to those who insist on *Kufr* and follow the path of animus and Satan that they have only to wait for Allâh Who will come in the clouds to judge between them. This will happen on the Day of Judgement. That is why He says after it that the issues will be judged. The second verse is also perfectly clear. The amplification of the word 'to come' in the sense of command or doom, only on the ground that the word *Ityaan* has been used in some other verses for the coming of the angels or of others, is not possible.

Allâh says, **"And your Lord comes with the angels in rows."** It is not possible to construe this verse in the sense of coming of doom for it means the coming of Allâh on the Day of Judgement to judge the issues. At that time the angels will be standing lines up in respect and awe of Allâh. At the time of His arrival, the sky will be rent with the clouds as is revealed from the last verse. Allâh will come, will descend, and will be close. He rose over His Throne and separated from the creatures. These are the real acts of Allâh, and to claim that these are appearances, tantamount to denying Allâh's Power over action. To believe that this coming will be like the coming of the creature, and this is metaphorical, leads to denial and negation.

Affirmation of the Face, the Eyes, and the Hands for Allâh

وَقَوْلُهُ: ﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ وَقَوْلُهُ:
﴿مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ﴾ ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا
بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾ وَقَوْلُهُ: ﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾
﴿وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۝ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ﴾ ﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً
مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي﴾

And He said, "And the Face of your Lord full of Majesty and Honour will abide forever." (*Surah Ar-Rahman*, 55:27); "Everything will perish save His Face." (*Surah Al-Qasas*, 28:88); He said, "What prevents you from prostrating yourself to the one whom I have created with both My Hands." (*Surah Sad*, 38:75); "The Jews say: 'Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty).' Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills." (*Surah Al-Ma'idah*, 5:64); and Allâh says "So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes," (*Surah At-Tur*, 52:48); "And We carried him on a (ship) made of planks and nails. Floating under Our Eyes, a reward for him who had been rejected!" (*Surah Al-Qamar*, 54: 13,14); "And I endued you with love from Me, in order that you may be brought up under My Eye." (*Surah Ta-Ha*, 20:39).

Both these verses (i.e. 55:27 and 28:88) mention the attribute of Face. There are numerous passages in the Qur'ân and the *Hadith* in the affimation of Face which negate those amplifications of the *Mu'attilah* which they do in the explanation of *Wajh* (countenance)

by interpreting it in terms of side, direction, reward and being. The creed of the *Ahlul-Haqq* is that countenance is an attribute separated from Self. By proving this attribute it is not implied that Allâh is composed of organs as is the statement of the *Mujassima*[1]. It is rather an Attribute of Allâh which is fit for His Self. This does not resemble any countenance, nor is there a face like it.

The *Mu'attilah* have argued from both these verses that what is meant by countenance is the Self, for in His eternality and non-extinction, countenance has no special position.

We disagree with this argumentation for if there is no real face for Allâh then to use this word in the sense of Self will also not be justified. This is because when a word has been formed to express one meaning, it is not possible to use it for other meanings unless of course the real meaning is proved for the object so qualified, and it is possible for the mind to be diverted from the one which is implied to what is intended to be implied, from which its appearance can be removed by any other way. It may be stated that the word *Baqa* is related to *Wajh*, and from this the eternality of the Self becomes implied, instead of saying that *Wajh* has been mentioned in an absolute way in the sense of meaning. Al-Baihaqi has mentioned by quoting Al-Khattaabi that when Allâh by saying

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

"And the Face of your Lord full of Majesty and Honour will abide forever." (55:27)

to His Self and as for the attribute of countenance He did not mention countenance in lieu of anything. 'Might and Glory' are Attributes of countenance and countenance is an attribute of Self.

How is the *Ta'weel* of countenance with Self or anything else possible in the *Hadith At-Taa'if.* He says:

«أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ..»

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[1] See footnote on page No. 34

'I take shelter in that radiance of Your Countenance by which You illuminated the darknesses, etc.'

Moreover, it is narrated by Abu Moosa Al-Ash'ari رضي الله عنه that the Prophet (صلى الله عليه وسلم) said:

«حِجَابُهُ النُّورُ أَوِ النَّارُ، لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

"His cover is Radiance or Fire. If He uncovers it then the brightness of His Countenance will burn up the creature up to the end of His sight."

Allâh says: **"What prevents ..."**. In both the verses occurring afterwards there is affirmation of the real attribute of both His Hands suited to His Stature. In the first verse, He is rebuking Satan when he had refused to lie prostrate before Adam whom Allâh had made with His own Hands. It is not possible for us to interpret 'Hands' in the sense of power, for Allâh created all things including Satan by His power. This gives no distinctiveness to Adam with which he could be distinguished.

In a *Hadith* reported by Abdullah bin 'Amr (رضي الله عنه) it is mentioned:

«إِنَّ اللهَ عَزَّوَجَلَّ خَلَقَ ثَلاَثَةَ أَشْيَاءٍ بِيَدِهِ: خَلَقَ آدَمَ بِيَدِهِ، وَكَتَبَ التَّوْرَاةَ بِيَدِهِ، وَغَرَسَ جَنَّةَ عَدْنٍ بِيَدِهِ»

"Allâh created three things with His own Hands. He created Adam with His own Hands: He wrote the Torah with His Hands and planted the Garden of Eden with His Hands."

Special mention of these three things, despite the fact that they came into existence along with other creatures through His Power, argues in favour of an additional feature in their creation.

Yadain (two hands) along with the grammatical form meant for two is recognised for real hands alone. It has never been used in the sense of power and favour. It will not be justified to say that Allâh

created them with His two powers or two favours, because to construc from hands the sense of power, favour or any other sense than these, is possible only for such a one who really possesses two hands. This cannot be stated for the wind that this is its hand or it is the hand of water.

The argument of the *Mu'attilah* that in some verses hand has been mentioned in singular number and in some in plural, is not valid, for some work is done by both the hands but according to usage the hand is mentioned in singular such as when it is said, 'I saw with my eye,' or 'I heard with my own ear,' but what is really meant is that I saw with my both eyes or heard with my both ears. Moreover sometimes a singular pronoun stands for the plural. Such as Allâh says:

﴿ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ﴾

> "If you two (wives of the Prophet صلى الله عليه وسلم, namely 'Aishah and Hafsah رضي الله عنهما) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes)." (*Surah At-Tahrim*, 66:4)

Despite the fact that the Arabic grammar is against it, the meaning understood is "two hearts."

How can 'hand' be interpreted to mean power when the text proves mentioning of palm, fingers, right and left, closing, opening, etc. Which can happen only in the case of a real hand.

In the second verse, Allâh describes a statement of the Jews in which they found fault with Allâh and (Allâh forbid me) they described an attribute of His construing to mean that His Hand is miserly in spending. On the contrary, Allâh proves liberality for His Self, that is, His both Hands are open to grant and to be generous. He spends as He likes. It has been mentioned in a *Hadith* that:

«إِنَّ يَمِينَ اللهِ مَلأَى سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، لاَ تَغِيضُهَا نَفَقَةٌ»

"The Right Hand of Allâh is generous day and night and His Generosity does not decrease by spending."

Look, if Allâh did not have real hands how would this interpretation of keeping them open be correct?

These arguments are enough to blacken the faces of those who falsely interpret.

Allâh says, **"So wait patiently ..."** In the latter three verses, Allâh proves that He has Eyes with which He sees all the tangibles. This is a real attribute of Allâh in accordance with His Grace. Its affirmation does not need constitution with fat and nerves and their being liable to be defective.

In the sense of vision, protection and watchfulness the explanations of the *Mu'attilah* is denial and negation.

The fact that in some texts these have been mentioned in singular number and in others in plural, offers no argument for the negation of these meanings. There is scope for it in the Arabic language. The language permits the use of pronoun for plurals (three or more) even for two things, as the use of a singular number is also made for two. We have already referred to it in the explanation of *Yadain* (hands).

The basis for deciding as to which of the meanings of eye mentioned above should be used, is possible to determine only when the person meant in this connection has real eyes. So, do the *Mu'attilah* mean to say that Allâh is seeking to be regarded as worthy of praise for those Attributes which He does not possess? He is proving eyes for Himself although He is bereft of this attribute? Or, do they want to say that to see things is not associated with an attribute specific to His Self, but rather He sees them with His Self just as the *Mu'tazilah* say that He is Able by virtue of His Self and an Intender by virtue of His Self, etc. etc.

In the first of these three verses, Allâh is commanding His

Messenger (صلى الله عليه وسلم) that he should adopt endurance at the behest of Allāh and bear with the tortures he is receiving from his community. With this command He is stating that he is under the care and protection of Allâh.

In the second verse, Allâh is informing that when the community of Noah (عليه السلام) rejected him and for this act it became necessary that this community be doomed and hence it was overtaken by the deluge, then Noah put himself and his companions in such a boat which was built of big planks and nails. In Arabic, the word *Dusur* is plural of *Disaar* which means nails and which are used to fix the planks. That boat sailed before Allâh under His watch.

In the third verse, Allâh has addressed His Prophet Moses (عليه السلام) that He directed His love towards him, in other words, Allâh Himself loves Moses and made him beloved in the eyes of the people also. He got him brought up under His Own Eyes and trained him in such a way that he could be prepared to convey the Message of Allâh to the Pharoah and his community.

Verses of Qur'ân about Hearing and Seeing

وَقَوْلُهُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾ ﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾ ﴿إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى﴾ ﴿أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى﴾ ﴿الَّذِي يَرَاكَ حِينَ تَقُومُ ۝ وَتَقَلُّبَكَ فِي السَّاجِدِينَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ ﴿وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

And He said, "Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم) concerning her husband (Aus bin As-Samit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer" (*Surah Al-Mujadilah*, 58:1); and He said, "Indeed, Allâh has heard the statement of those (Jews) who say: 'Truly, Allâh is poor and we are rich'" (*Surah Al-'Imran*, 3:181); and He said, "Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record" (*Surah Az-Zukhruf*, 43:80); and He said, "Verily! I am with you both, hearing and seeing" (*Surah Ta-Ha*, 20:46); "Knows he not that Allâh does see (what he does)?" (96:14); "Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for *Tahajjud* prayers). And your movements among those who fall prostrate (along with you to Allâh in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower" (*Surah Ash-Shu'ara*, 26:218-220); "And say (O Muhammad صلى الله عليه وسلم) 'Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers" (*Surah At-Tauba*, 9:105).

At this place the author is mentioning those verses of the Qur'ân in which Allâh's Attributes of hearing and seeing have been described.

The attribute of hearing has been proven in five forms. This means the real attribute through which the knowledge of sound is obtained as we have already explained earlier.

Basar is that attribute which provides knowledge about people and colours. *Ru'yat* (seeing) is necessary for it. It is narrated in the *Hadith* of Abu Moosa:

«يَا أَيُّهَا النَّاسُ! ارْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لاَتَدْعُونَ أَصَمَّ وَلاَغَائِبًا، وَلٰكِنْ تَدْعُونَ سَمِيْعًا بَصِيْرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ».

"O People! Take it easy. You are not calling a deaf or an absent man. You are calling a hearing and a seeing One. The One Whom you are calling is nearer to you than the neck of your riding animal."

Each of the two Attributes of hearing and seeing exists in its perfect form. In fact Allâh has condemned the polytheists for it that they worship such things which neither hear nor see. The first verse was revealed regarding Khaulah bint Tha'labah (رضي الله عنها) – a lady Companion of the Prophet (صلى الله عليه وسلم), with whom her husband had entered into *Zihar* (a practice in which a husband declares his wife as equivalent to the back of his mother and separates her). She came to the Prophet (صلى الله عليه وسلم) and complained against the attitude of her husband and talked to the Prophet (صلى الله عليه وسلم) about it. The Prophet (صلى الله عليه وسلم) told her:

«مَاأَرَاكِ إِلاَّ قَدْ حَرُمتِ عَلَيْهِ»

"In my opinion you have become forbidden for your husband."

Imam Bukhari has reported in the *Sahih* through 'Aishah (رضي الله عنها) who says:

«الْحَمْدُ للهِ الَّذِي وَسِعَ سَمْعُهُ الأَصْوَاتَ، لَقَدْ جَاءَتِ الْمُجَادِلَةُ تَشْكُو إِلَى رَسُوْلِ اللهِ ﷺ وَأَنَا فِي نَاحِيَةٍ مِنَ الْبَيْتِ مَا أَسْمَعُ مَا تَقُوْلُ، فَأَنْزَلَ اللهُ عَزَّوَجَلَّ: ﴿قَدْ سَمِعَ اللهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾»

"All praise is for Allâh Whose hearing of all sounds is limitless. The complaining woman came to the Prophet (صلى الله عليه وسلم) and began to complain. I heard her talk from a corner of the house. On this occasion Allâh sent down the verse, 'And Allâh has heard... Allâh is All-Hearer, All-Seer'."

The second verse descended about Finhaas, the Jew, when he said to Abu Bakr in response to being invited to embrace Islam. "O Abu Bakr! I do not stand in need of Allâh; It is He Who needs me. If He were rich He would not ask for loan from me."

In the third verse, it has been stated by way of warning and dismaying whether it is so that those who do a wrong thing stealthily, believe that Allâh does not hear their whisperings. Allâh certainly hears them and his watchmen record their talks and deeds.

In the fourth verse, Allâh is addressing Moses and Aaron. Both had complained to Allâh regarding the violence and oppression of the Pharaoh. At this Allâh asked them not to be afraid, He is with them. He hears and sees.

The fifth verse descended regarding Abu Jahl. He had prevented the Prophet (صلى الله عليه وسلم) from offering *Salaat* (prayer) near the Ka'bah. The verse came on this occasion in which Allâh says:

﴿أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ○ عَبْدًا إِذَا صَلَّىٰٓ ○ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ○ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ○ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ○ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ﴾

"Have you (O Muhammad صلى الله عليه وسلم) seen him (i.e. Abu Jahl) who prevents a slave (Muhammad صلى الله عليه وسلم) when he prays? Tell me, if he (Muhammad صلى الله عليه وسلم) is on the guidance (of Allâh) or enjoins piety. Tell me, if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'ân), and turns away? Knows he not that Allâh does see (what he does)?" (*Surah Al-'Alaq*, 96: 9-14).

Attributes of Allâh regarding grip, planning devising and pardoning etc.

وقوله: ﴿وهو شديد المحال﴾ ﴿ومكروا ومكر الله والله خير الماكرين﴾ ﴿ومكروا مكرا ومكرنا مكرا وهم لا يشعرون﴾ ﴿إنهم يكيدون كيدا ○ وأكيد كيدا﴾ وقوله: ﴿إن تبدوا خيرا أو تخفوه أو تعفوا عن سوء فإن الله كان عفوا قديرا﴾ ﴿وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم﴾ ﴿ولله العزة ولرسوله وللمؤمنين﴾ ﴿فبعزتك لأغوينهم أجمعين﴾ ﴿تبارك اسم ربك ذي الجلال والإكرام﴾ ﴿فاعبده واصطبر لعبادته هل تعلم له سميا﴾ ﴿ولم يكن له كفوا أحد﴾ ﴿فلا تجعلوا لله أندادا وأنتم تعلمون﴾ ﴿ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله﴾ وقوله: ﴿وقل الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في الملك ولم يكن له ولي من الذل وكبره تكبيرا﴾ ﴿يسبح لله ما في السماوات وما في الأرض له الملك وله الحمد وهو على كل شيء قدير﴾ ﴿تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا ○ الذي له ملك السماوات والأرض ولم يتخذ ولدا ولم يكن له شريك في الملك وخلق كل شيء فقدره تقديرا﴾ ﴿ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق ولعلا بعضهم على بعض سبحان الله عما يصفون ○ عالم الغيب والشهادة فتعالى عما يشركون﴾ ﴿فلا تضربوا لله الأمثال إن الله يعلم وأنتم لا تعلمون﴾ ﴿قل إنما حرم ربي الفواحش ما ظهر منها وما بطن والإثم والبغي بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون﴾

And He said, "And He is Mighty in strength and Severe in

punishment" (*Surah Ar-Ra'd*, 13:13); and He said, "And they (disbelievers) plotted (to kill Jesus عليه السلام), and Allâh planned too. And Allâh is the Best of the planners" (*Surah Al-'Imran*, 3:54); and He said, "So they plotted a plot, and We planned a plan, while they perceived not" (*Surah An-Naml*, 27:50); and He said, "Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم). And I (too) am planning a plan" (*Surah At-Tariq*, 86: 15-16); "Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,... verily, Allâh is Ever Oft-Pardoning, All-Powerful" (*Surah An-Nisa'*, 4:149); "And let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Fortgiving, Most Merciful" (*Surah An-Nur*, 24:22); and He said, "But honour, power and glory belong to Allâh, His Messenger (Muhammad صلى الله عليه وسلم), and to the believers," (*Surah Al-Munafiqun*, 63:8); and He said, quoting *Iblis* (Satan), — "By Your Might, then I will surely mislead them all." (*Surah Sâd*, 38:82); and He said, "Blessed is the Name of your Lord (Allâh), the Owner of Majesty and Honour" (*Surah Ar-Rahman*, 55:78); and He said, "So worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?" (*Surah Maryam*, 19:65); "And there is none coequal or comparable unto Him" (*Surah Al-Ikhlas*, 112:4); and He said, "Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped)" (*Surah Al-Baqarah*, 2:22); "And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh" (*Surah Al-Baqarah*, 2:165); and He said, "And say: 'All the praises and thanks are to Allâh, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Wali* (helper, protector or supporter). And magnify Him with all the magnificence, ['*Allâhu-Akbar* (Allâh is the Most Great)]'" (*Surah Al-Isra*, 17:111); "Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is

Able to do all things" (*Surah At-Taghabun*, 64:1); and He said, "Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the *'Aalamin* (mankind and jinns.). He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements" (*Surah Al-Furqan*, 25:1,2); and He said, "No son (or offspring or children) did Allâh beget, nor is there any *ilah* (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allâh above all that they attribute to Him!" "All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!" (*Surah Al-Mu'minun*, 23:91,92); "So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not" (*Surah An-Nahl*, 16:74); "Say (O Muhammad صلى الله عليه وسلم): '(But) the things that my Lord has indeed forbidden are *Al-Fawahish* (great evil sins, every kind of unlawful sexual intercourse etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge'." (*Surah Al-A'raf*, 7:33).

In the verses mentioned above Allâh has proved His Attributes of having a grip, scheming, devising and pardoning etc. All these Attributes are active and voluntary. But by making a noun out of the adjectives of scheming and simulating it will not be proper to call Allâh a schemer and a simulator. It is necessary to limit ourselves only up to the words mentioned in the Qur'ân.

The meaning of **"Mighty in strength"** is that Allâh puts a very strong grip for awarding punishment. He has stated at one place:

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾

"Verily, the Grip of your Lord is severe."

And at another place He says:

﴿ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴾

"Verily! His seizure is painful, and severe."

The verse in which Allâh has described Himself as the best in planning means that Allâh has the power to enforce planning swiftly. Some *Ulama* of the *Salaf* have explained the meaning of Allâh's planning with the slaves in the sense that He awards them favours despite sins. This is the way he gives them a long rope. When they commit a sin, He rewards them with a favour in return but they do not understand it. The *Hadith* mentions that:

«إِذَا رَأَيْتَ اللهَ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا مَا يُحِبُّ وَهُوَ مُقِيمٌ عَلَى مَعْصِيَتِهِ، فَاعْلَمْ أَنَّمَا ذَٰلِكَ مِنْهُ اسْتِدْرَاجٌ»

"When Allâh rewards a slave inspite of his sin then he must understand that Allâh is giving him a long rope."

The verse concerning planning was revealed in connection with Jesus. When the Jews intended to kill him; he went into a house which had a window. Allâh got him lifted to the heaven by Gabriel through that window. A man named Juda entered that house to lead the killers to Jesus so that they could kill him. At that time Allâh turned the cheat Juda into a likeness of Jesus. When he came out of the house and told the people that there was no one in the house they killed this man in the belief that they had killed Jesus himself. While making an indication towards this event Allâh says:

﴿ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ﴾

"And they (the disbelievers) plotted [to kill 'Iesa (Jesus) عليه السلام] and Allâh planned too..."

And Allâh's Statement: **"They plotted and Allâh planned"** etc. relates to the nine persons of the community of Prophet Saleh who took an oath in the Name of Allâh that:

﴿ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ ﴾

"We will kill Saleh and the members of his household tonight and will tell his protector that we have no information about the murder at all."

The consequence of their intrigue was that Allâh played an intrigue with them and destroyed their community root and branch.

Allâh says: "**Whether you (mankind) disclose ...**" this verse proves that Allâh has the attributes of forgiveness, power, pardon, mercy, reverence, blessing, grace and generosity.

Al-'Afu (The Forgiver) is the Name of Allâh which means that Self Who avoids giving punishment to the slaves after they have repented. Allâh says:

﴿ وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ ﴾

"And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do" (*Surah Ash-Shura*, 42:25).

Perfect *'Afu* (forgiveness) is that which is accompanied by possessing a lasting power of revenge. That is why the names of *Al-'Afu* and *Al-Qadeer* have occurred together in this verse and in other verses.

Ability is that attribute which relates to the existence and non-existence of the probables. Whatever has come into existence in the universe is because of His Will and Ability, as a *Hadith* says:

«مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ»

"Whatever Allâh willed took place, and whatever He did not will did not take place."

And Allâh says "**Let them pardon and forgive.**" This was revealed about Abu Bakr (رضي الله عنه) when he had taken an oath that he would not spend anything on Mistah bin Athaatha. This man was one of those who had taken part in the *Ifk* (lie) regarding 'Aishah رضي الله عنها .

The mother of Mistah was the daughter of the aunt of Abu Bakr (رضي الله عنه).When this verse descended Abu Bakr said:

«وَاللهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللهُ لِي»

"I wish that Allâh pardon me and I reconcile myself."

And Allâh says:"**But honour, power and glory belong to Allâh.**" This verse descended about the chief of the hypocrites Abdullah bin Ubaiy bin Salul who had sworn on the occasion of a battle that he would drive out the Prophet (صلى الله عليه وسلم) and his Companions from Al-Madinah. Allâh sent down this verse on this occasion:

﴿يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ﴾

"They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubaiy bin Salul, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger صلى الله عليه وسلم)." But honour, power and glory belong to Allâh, His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not". (Surah *Al-Munafiqun*, 63:8).

This cursed man considers that 'more honourable' means himself and his companions. It was to refute this statement that Allâh sent down this verse.

Might is an attribute which Allâh has proved for Himself. Allâh says:

﴿وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"He is the Mighty and the Wise," and said:

﴿وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا﴾

"Allâh is Strong and Mighty."

Allâh has sworn with this name as has been mentioned in the *Hadith* for intercession:

«وَعِزَّتِي وَكِبْرِيَائِي وَعَظَمَتِي، لأُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لاَإِلٰهَ إِلاَّ اللهُ»

"I swear by My Might, My Glory, and My Magnificence that whoever says *Lâ ilaha illa Allâh* I will certainly take him out."

He stated about Sâtan that he said:

﴿ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴾

"By Your Might, then I will surely mislead them all, —except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism) (*Sûrah Sâd*, 38: 82,83)

It is reported in *Sahih Al-Bukhari* etc., that Abu Hurairah narrates:

«بَيْنَمَا أَيُّوبُ عَلَيْهِ السَّلَامُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ يَحْثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّه: يَاأَيُّوبُ! أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى! وَعِزَّتِكَ، وَلٰكِنْ لَاغِنَى لِي عَنْ بَرَكَتِكَ»

"Prophet Ayub (Job) was bathing naked, gold locusts descended upon him. He began to collect them in his clothes. His Lord called him, 'O Ayub (Job)! did I not make you independent of it?' He said, 'Yes, I swear by Your Might, this is correct; but I am not independent of Your Blessing.' "

It has been reported in a *Hadith* of invocation which the Prophet (صلى الله عليه وسلم) taught a man who felt ache in his body. The invocation is:

«أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ»

"I seek refuge through Your Might and Power from that mischief with which I am interacting and of which I am afraid."

Might is also used in the sense of domination, and wrath. It is said, *'Az-Zahu,* that is, he became dominant over him. It will carry this sense when the verb is used in a particular form of the Arabic grammar, i.e. *Ya'uzzu*. It is also the same when it is spelt as *Ya'azzu*, it is said, *Ardun Ezazun* (extremely hard earth). It is also used to mean the height of respect and victory. This happens when the nominative verb is pronounced as *Ya'izzu*. All these meanings

are proved for the Revered and Magnificent Allâh.

And Allâh says: **"Blessed is the Name of your Lord."** This has been derived from *Barakah* (blessing) which means eternality of goodness and its abundance. And the meaning of *Dhul-Jalal* is One of magnificence and greatness and this is the Only Allâh Whom no one is greater than. And *Ikraam* means the One Who is so revered as He deserves. It has also been stated that it means the One Who gives all forms of honour to His virtuous slaves in this world and the Hereafter. Allâh knows better.

And Allâh says, **"So worship Him and be constant ...."** This noble verse consists of a number of negative attributes such as the negation of there being an equivalent, a son, a companion to help in lowliness and want, etc. But it has positive attributes too, such as lordship, praise, control, greatness and blessedness.

Attributes of Negation

And Allâh says, **"Do you know of any who is similar to Him?"** Sheikh-ul-Islam Ibn Taimiyah said that the lexicographers state that it means, 'Do you know anything in the likeness of Him. Who deserves this name?' It has also been said, 'Do you know any such being who is comparable to Him?' It is reported from Ibn Abbas that this verse means similar or resembling.

The verse contains a negative interrogation which gives a negative sense and accordingly the verse will mean "You do not know anything comparable to Him."

And Allâh says, **"And there is non comparable unto Him."** *Kufu* means comparable and of similar status. This verse negates all forms of resemblance and comparability with Allâh. This is because the word has been used negatively in a general sense. So, as regards its meaning it is general. The complete explanation of the *Surah Al-Ikhlas* (the Sincerity) has already been given earlier.

And Allâh says, **"Then do not set up rivals unto Allâh when you know."** The word *Andaad* is the plural of the word *Nidd* whose meaning as already explained is 'similar and comparable,' and it is proverbial that no one can be a partner or rival to Allâh. It means negation of similarity as well as contrast. The meaning of *'Antum Ta'lamoon'* will be that, when you know that Allâh Alone has created you and your provisions and your gods whom you regarded as comparable and similar to Allâh and made them equal to Allâh in regarding them as deserving of worship, cannot create anything; they are rather themselves creatures; they are not owners of any profit and loss. So give up their worship and make Allâh the only object of worship and reverence.

And Allâh says, **"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh." (2:165).** Allâh is giving information about the polytheists that they keep their gods as dear as one should keep Allâh, that is, they regard these gods as equal to Allâh in loving. And those who become faithful, develop love for Allâh more than the polytheists do for their objects of worship. This is because the faithful have particularised the love for Allâh only while the love expressed by the polytheists lies divided in between their objects of worship. There is no doubt in it that if love is directed to one side alone it is more lasting and strong. It has also been said that the polytheists love their objects of worship in the same way as the faithful do with Allâh; but the faithful love Allâh far more than the disbelievers do with their gods.

Later He says, **"And say: All the praises and thanks are to Allâh ... and magnify Him with all the magnificence."** We have already given the explanation of the meaning of *Hamd* (praise) that is, praising with tongue on the favours and the disfavours. The affirmation of *Hamd* for Allâh consists of such perfections for Him that He Alone is deserving of absolute *Hamd* Who reaches the extreme of such perfection.

Then Allâh negated all such things from His Self which fall short of the absolute *Hamd* such as having a son, a partner and a companion for His Self, in other words, negating all wants and needs. This is because Allâh does not make a friend from His creatures to fulfill His wants and needs.

Then He commanded to His Messenger (صلى الله عليه وسلم) to magnify Him with all the magnificence, providing all kind of respect to Him and purifying Him from all defects.

And Allâh says, **"Whatsoever is... Able to do all things."** *Tasbeeh* means purifying from defects and removing them as has already been explained.

There is no doubt in it that all things of the heavens and the earth say the *Hamd* of their Lord and bear witness to His Perfect Knowledge, Ability, Reverence, Intelligence, Device and Mercy. Allâh says:

﴿ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ﴾

"And there is not a thing but glorifies His Praise. But you understand not their glorification" (*Surah Al-Isra*, 17:44).

There is difference of opinion regarding the hymns recited by the inanimate objects. Since they do not speak, is it that they recite the hymn by their existence or by their tongue. I think the second statement is preferable, for Allâh says:

﴿ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ﴾

"And you understand not their praise."

Thus if their hymns were recited by their apparent condition then this would be known. So adding one's own interpretation is not correct. Allâh said about Prophet Daûd (David):

﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ۝ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُ أَوَّابٌ ﴾

"Verily, We made the mountains to glorify Our Praises with him (David) in the *'Ashi* (i.e. after the mid-day till sunset) and

Ishraq (i.e. after the sunrise till mid-day). And (so did) the birds assembled: all with him (David) did turn (to Allâh i.e. glorified His Praises)" (*Surah Sad*, 38: 18,19).

Allâh says: **"Blessed is He."** We have explained that *Tabâraka* is derived from *Barakah* which means eternality of goodness and its abundance, but this excess does not imply the existence of any defective thing, for this means the rejuvenation of voluntary perfections under the Will and Ability of Allâh. These perfections are born in His Self according to Wisdom. Prior to the demand of wisdom the fact of being devoid of these perfections will not be considered a defect.

Some people have done the explanation of *Tabâraka* with permanence and absence of change. The word *Birka* is derived from it which means a tank. This is because its water does not flow. But this is a rather remote explanation. *Furqaan* means the Qur'ân. This name was given because the Qur'ân has great power of discerning between truth and falsehood and between guidance and being strayed. The word *Nazzala* describes the gradualness in the descent of the Qur'ân, for the entire Qur'ân did not descend all at once. The word *'Abd* means Prophet Muhammad (صلى الله عليه وسلم). He was given the title of being a slave of Allâh in order to award him nobility, as has already been mentioned.

And *'Aalamin* is the plural of *'Aalam*. This is the *Aaqil* plural and there are differences of opinion in its meaning. One statement is that this means human being and another is that this means both humans and the jinns. The latter statement is correct. This fact is proved that the Prophet (صلى الله عليه وسلم) was sent as the prophet for the jinns also. He used to get together with them and would recite the Qur'ân to them. On hearing the Qur'ân, one of their groups embraced Islam and its members began to frighten their community by it. Allâh says:

﴿ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴾

"And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) *Nafran* (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners" (*Surah Al-Ahqaf*, 46:29).

And *Nadheer* and *Mundhir* is that person who frightens someone with something. Its antonym is *Basheer* or *Mubash-shir,* that is, one who gives you tidings that makes you happy.

Allâh says, **"No son did Allâh beget..."** This blessed verse consists of a large number of deanthropomorphic attributes whose aim is negation of the attributes which are not in accordance with the Grace of Allâh. In this verse Allâh has proved Himself exalted and hallowed from having a son, and various other attributes which fabricative small minds ascribe to Allâh, such as creators and objects of worship other than Him. He has forbidden from ascribing anything similar to Him and ascribing partner to Him without any valid rhyme or reason and saying anything about His Self without knowledge and argument:

This verse consists of the affirmation of *Tauhid-ul-Uloohiyah*, the Oneness of worship and *Tauhid-ur-Ruboobiyah*, the Oneness of His Lordship. After giving the information that Allâh has no partner He has clarified it with evident arguments and definite reasons. Thus He says, "else would each god..." that is, if there were other gods as the polytheists maintain:

﴿ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ﴾

"...(if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others!...". (*Al-Mu'minūn*:91)

The clarification of this argument is that if there were a number of gods then creation and other acts would not have been proved and there would have been no means for mutual cooperation. This would have made mutual differences inevitable just as the

individual weakness of each among the creatures makes the existence of the evil or lack of cooperation inevitable. Thus it is clear that the helpless and the weak cannot be Allâh.

It is therefore necessary that each one is free in terms of its creatures and its acts. This will, however, demand that either they are equal to one another in power so that none of them could dominate the other and would not take the subject, the creatures and the possession of the other as is done by the rulers in this world. In fact, when they fail to acquire domination over others, they separate themselves along with their country, or someone among them proves to be the mightiest and by virtue of tact and treatment becomes distinct among them. In such a situation two things are necessary for the numerical position of gods. Either the creation of others is snatched by the mightiest, or some demonstrate their superiority over others and resort to rebellion.

But the segregation of each along with its creation from one another goes contrary to what is probable, for this will certainly lead to mutual hatred between the elements of the world, distance and parcelling out into so many pieces. On the other hand, observation shows that the entire universe is like an organism whose various limbs are joined together and all its sides are mutually related. This makes it necessary that there is sway of only One object of worship; and the fact that one does not demonstrate superiority over others and rebels, demands that Allâh must be only One.

And Allâh says, **"So put not forward simulitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not"** (***Surah An-Nahl*, 16:74**). This verse forbids that people regard anything as resembling Allâh, for His resemblance is so high that no creature can partake of it.

We have already mentioned the laying down of such measures and analogies about Allâh which may display resemblance and equality between Him and the creatures such as the analogy of *Tamtheel* and analogy of inclusion etc. The analogy of the *First* will be used in

His case which means that in the case of each one of that existential perfection with which the creatures are qualified , it does not imply absence or defect, then in having the attributes of such perfections the Creator occupies the first position. It is the Creator Himself Who has bestowed that perfection of the creature. If Allâh, despite the possibility of being qualified with these perfections, were not qualified with them, then there would be possibilities of existence of such things which are more perfect than Him. But this is impossible. Thus, all such defects from which the creatures are immune and unpolluted, it is of the highest primacy that the Creator is free from them.

Allâh says, "**Say: The things that...**" *In-Nama* is a word that denotes delimitation of something. This shows the delimitation of forbidding for the things that have been mentioned. This will connote that all the sacred things other than these are allowed for adoption; there is no objection therein, as has already been explained by the verse mentioned above.

Fawahish is the plural of *Fahisha* which means an extremely base action. Some people have meant from it particularly those acts of sin which are characterised by lust and taste such as adultery, sodomy, and other acts of shamelessness including the inner desires such as conceit and pride, egotism and love for power, etc.

Ithm, that is (sin), the exegesis of sin has been done by some people in terms of absolute sins. This will mean those sins which are in addition to *Fahisha*. Some people have particularised it with alcoholism which is the root of all the sins. And the meaning of unjustifiable excesses is that people are subjected to such excesses and harshnesses which have no aspect of retaliation or resemblance.

Allâh says, "**joining partners...**" Allâh has prohibited that you worship anyone else with His worship, or look for the affinity of a self other than Allâh with any form of worship or any means of bringing closeness and working as a medium such as invocations,

vowing, slaughtering animals, fear and expectations, etc. It is therefore necessary that the slave of Allâh purifies his heart in relation to Allâh and bows his head before Him. This is forbidden that he invents such substitutes of Allâh who lay down such ways of worship and conducting social affairs which have not been permitted by Allâh. Such a thing was done by the Jews and the Christians that they made their priests and rabbis their lords in matters of legislating. This made them declare the things forbidden by Allâh as permissible and the things made permissible by Him as forbidden and they followed the priests and the rabbis in these matters. Allâh's command, **"Which He has given no authority ..."** has been made a precondition so that the reality of the matter could be described, for when man worships, obeys and follows anyone except Allâh, then that action will always be without a valid reason.

To say anything regarding Allâh without knowledge is a wide issue which will include every such thing which has been stated in relation to Allâh without a reason and argument, such as affirming such things which have been denied by Allâh or to negate such things which he has affirmed, or to carry out distortions and amplifications of the Qur'anic verses for adopting irreligion, etc.

Allamah Ibn Al-Qaiyim writes in his book *E'laam-ul-Muwaqqi'een* that:

> Allâh has forbidden saying anything regarding Him without knowing it while issuing a *Fatwa* (verdict) or a Judgement, and has regarded it among the greatest prohibitions. In fact, He has kept it on the top of the list. Allâh says:
>
> ﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ﴾
>
> "Say (O Muhammad صلى الله عليه وسلم): '(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins, every kind of unlawful sexual intercourse etc.) whether committed openly or secretly". (*Surah Al-A'râf*, 7:33).

Allâh has laid down four classes of things that He has forbidden, and began them by the easiest one, that is *Fawahish*. At the second higher level, He mentioned those that are more severely forbidden such as sin and injustice. At the third stage, He mentioned those which are harsher than the second such as associating partners to Allâh. Then at the fourth stage, He mentioned that which is the biggest of all forbidden things, that is, saying something regarding Allâh without having knowledge of it. This statement is general in its application in relation to His Names, Attributes, and Acts, and also in relation to religion and *Shari'ah*.

Affirmation of *Istawa* for Allâh (عز وجل)

وَقَوْلُهُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ فِيْ سَبْعَةِ مَوَاضِعَ - فِيْ سُوْرَةِ الأَعْرَافِ قَوْلُهُ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ وَقَالَ فِيْ سُوْرَةِ يُوْنُسَ [عَلَيْهِ السَّلاَمُ]: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ وَقَالَ فِيْ سُوْرَةِ الرَّعْدِ: ﴿اللَّهُ الَّذِى رَفَعَ السَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ وَقَالَ فِيْ سُوْرَةِ طٰهَ: ﴿الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾ وَقَالَ فِيْ سُوْرَةِ الْفُرْقَانِ: ﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَٰنُ﴾ وَقَالَ فِيْ سُوْرَةِ الٓمٓ السَّجْدَةِ: ﴿اللَّهُ الَّذِى خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ وَقَالَ فِيْ سُوْرَةِ الْحَدِيْدِ ﴿هُوَ الَّذِى خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ وَقَوْلُهُ: ﴿إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ﴾ ﴿بَل رَّفَعَهُ اللَّهُ إِلَيْهِ﴾ ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّٰلِحُ يَرْفَعُهُ﴾ ﴿يَٰهَٰمَٰنُ ابْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ الْأَسْبَٰبَ ○ أَسْبَٰبَ السَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُ كَٰذِبًا﴾ ﴿ءَأَمِنتُم مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِىَ تَمُورُ ○ أَمْ أَمِنتُم مَّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾

Allâh's Statement that "The Most Beneficent (Allâh) *Istawa* (rose over) the (mighty) Throne (in a manner that suits His Majesty)" has occurred at seven places in the Qur'ân. He said in *Surah Al-A'raf,* "Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days and then He *Istawa* (rose over) the Throne (really in a manner that suits His Majesty)." (7 :54;); And in *Surah Yunus,* "Surely, your Lord is Allâh who created the heavens the earth in Six

Days and then *Istawa* (rose over) the Throne (really in a manner that suits His Majesty)." (10:3) and said in *Surah Ar-Ra'd*, "Allâh is He Who raised the heavens without any pillars that you can see. Then, He *Istawa* (rose over) the Throne (really in a manner that suits His Majesty". (13:2); and said in *Surah Ta-Ha*, "The Most Beneficent (Allâh) *Istawa* (rose over) the (mighty). Throne (in a manner that suits His Majesty)." (20:5); and said in *Surah Al-Furqan*, "Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty)." (25:59); and said in *Surah As-Sajdah* "Allâh it is He Who has created the heavens and the earth, and all that is between them in Six Days. Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty)." (32:4); and said in *Surah Al-Hadid*, "He it is Who created the heavens and the earth in Six Days and then *Istawa* (rose over) the Throne (in a manner that suits His Majesty)." (57:4).

And He said, "And (remember) when Allâh said: 'O 'Iesa (Jesus)! I will take you and raise you to Myself'" (*Surah Al-'Imran*, 3:55); "But Allâh raised him (Jesus) up (with his body and soul) unto Himself" (*Surah An-Nisa*, 4:158); "To Him ascend (all) the goodly words, and the righteous deeds exalt it" (*Surah Fatir*, 35:10); "O Haman! Build me a tower that I may arrive at the ways, the ways of the heavens, and I may look upon the *Ilâh* (God) of Moses but verily, I think him to be a liar" (*Surah Ghafir*, 40:36,37); and He (Allâh) said, "Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?" (*Surah Al-Mulk*, 67:16,17).

Allâh says: "The Most Beneficent (Allâh) *Istawa* (rose over) the (mighty) Throne." These are those seven places in the Qur'ân where Allâh has given information about His rising over the Throne. The proof of *Istawa* (rising over) in each verse is definitive, for these are related to the Book of Allâh. That is why the followers of the *Jahmiyah* sect, who believe in the negation of the Attributes of

Allâh, cannot refute and deny it. These verses are lucid in their subject that there is no scope for amplification here. When the word *Istawa* occurs in the dictionary as a transitive with the vowel *'Ala'* then its only possible meanings are height and loftiness. That is why the *Salaf* have explained this word with four expressions. Allamah Ibn Al-Qaiyim has written in the *Qasidah Nooniyah* as follows:

فَلَهُم عِبَارَاتٌ عَلَيْهَا أَرْبَعٌ   قَدْ حَصَلَتْ لِلْفَارِسِ الطَّعَّانِ

وَهِيَ اسْتَقَرَّ وَقَدْ عَلاَ وَكَذَلِكَ ار   تَفَعَ الَّذِي مَا فِيهِ مِنْ نُكْرَانِ

وَكَذَاكَ قَدْ صَعِدَ الَّذِي هُوَ رَابِعٌ   وَأَبُو عُبَيْدَةَ صَاحِبُ الشَّيْبَانِي

يَخْتَارُ هَذَا القَوْلَ فِي تَفْسِيرِهِ   أَدْرَى مِنَ الْجَهْمِيِّ بِالْقُرْآنِ

There are four phrases used by the *Salaf* for this word which are used for a rider who is a lancer. The first is *Istaqarra* meaning that which has been proved; the second is *'ala* meaning that which has been raised high; the third is *Irtafa'a* which also means that which has been exalted, and this meaning is widely recognised. The fourth word is *Sa'eda* which means that which has climbed up the height. The contemporary of Abu Ubaidah Shaibani has favoured this meaning in his exegesis who knew the Qur'ân better than the *Jahmiyah*.

Ahlus Sunnah wal Jama'ah have faith in those things about which Allâh has Himself informed such as, He is occupying the High position over the Throne and is separate from His creature. Allâh, the Magnificent, Alone knows the state of *Istawa* as has been stated by Imam Malik etc., that '*Istawa* is known but its state is unknown.' The noise that the followers of *Ta'teel* make about the emergence of such mischiefs on *Istawâ* being proved does not apply upon us for we do not say that the state of Allâh rose over the Throne is like the domination over the creature by a creator.

These people who try to divert attention from the evident meaning of the clear Qur'ânic verses with mischievous amplifications, only betray in their efforts their confused thinking, just as they make exegesis of *Istawa* with *Istawla* (dominated), or construe the word *Ala* as *Elâ* (إلى) which begins with Arabic letter equal to 'e' and explain the word *Istawa* in the sense of intention etc. All these have been transmitted by Zahid Kauthari who was a great standard bearer of *Ta'teel* and *Tajahhum*. But all these tantamount to adulteration and alteration of the truth which deserves no attention at all.

No one knows what these *Mu'attila* want to say? Do they want to say that there is no Lord in the heaven Who intends or that there is no Object of worship in the heaven Who should be worshipped? Then where does He exist? May be our question regarding 'Where is He' appears ridiculous to them. But they have forgotten that the most perfect among the creatures and the most knowledgeable about their Lord, i.e. Muhammad (صلى الله عليه وسلم) had put a question regarding Allâh with the phrase, "Where is He?" He asked a slave girl 'Where is Allâh?' and he felt pleased with her answer when she said, 'In the heaven.' Likewise he answered a questioner who had asked, 'Where was our Lord before creating the heavens and the earth? The Prophet (صلى الله عليه وسلم) said 'In the clouds.' The narrative does not say that he had frowned upon the questioner or had said to him that he had put an absurd question.

The substance of the statement of these people regarding this problem is that 'Allâh did exist but there was no space. Then He created space and He is at this time where He was before creating space.'

What do these conjecturers mean by saying that Allâh was but there was no space. Do they mean by it the present existential space which is included in the circle of the universe. These places are subject to change and we do not say that Allâh lives in any one of these, for nothing among His creatures can encompass Him.

And if from this they mean the space of non-existence which is an absolute void and in which there is no existence then it cannot be

claimed about it that it did not exist and was created later for it has no bearing on creation; it is a problem of non-existence. If it is said that according to this meaning, Allâh is in a place as is argued by the Qur'ânic verses and the *Ahadith* then what is the difficulty in it. But the correct way to say is that Allâh existed and nothing existed before Him. Then He created the earth and the heavens in six Days and His Throne was on the water, then He ascended Himself above the Throne. The Arabic word *Thumma* (ثم) has been used to explain the sequence of time; its purpose is not limited only to make one sentence correspond to another.

Allay says, **"'O Jesus!' etc."** This and some Qur'ânic verses after it have descended in support of the ascendence and rising of Allâh over the Throne. They also refute the non-acceptance and denial of the *Mu'attilah*. In the first verse "O 'Iesa (Jesus)!" etc. Allâh is giving a call to His Messenger Jesus, son of Mary, that He would lift him from this world towards Himself. This call was given at the time when the Jews had conspired to kill him, and in "and raise you to Myself " the pronoun is for Allâh, the Magnificent. There is no doubt in it about being any other. To amplify that it means, 'towards My Mercy,' or 'towards the residence of My angels,' is irrelevant. The same could be said about that Statement of Allâh which was revealed to refute the claim of the Jews that they had crucified Jesus and had killed him. Allâh says, "But Allâh raised him up unto Himself." The word *Mutawaffeeka* mentioned in the verse has had a controversial meaning. Thus, some have interpreted it to mean death, and most have said that this means sleep; and the word *Wafaat* has been used in this sense. Allâh says:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

> "It is He who take your souls by night (when you are asleep), and has knowledge of all that you have done by day" (*Surah Al-An'am*, 6:60).

Some also think that there is an element of sequence in the statement. The real passage should be "Indeed, I will raise you, and

reach you up to death after that." The truth is that Jesus was lifted alive and will descend again when the Day of Judgement is close. This is the way it has been mentioned in authentic *Hadith.*

And Allâh says, **"To Him ascend the goodly words...."** This verse is clear about ascending towards Allâh with the words and deeds of slaves which the angels *Kiraaman-Kaatibeen* daily take after the *Fajr Salaat* (morning prayer) and the *'Asr Salaat* (afternoon prayer). As has been mentioned in the *Hadith:*

«فَيَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ - وَهُوَ أَعْلَمُ - كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: يَارَبَّنَا! أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

> "The angels who have spent the night with you ascend to the heaven and their Lord puts questions to them although He knows all that much better. 'In what condition did you leave my slaves?' They say, 'O our Lord! When we came to them they were offering prayers and when we left them, even then they were offering prayers'."

And Allâh says, **"(And Pharaoh said:) O Haman..."** Allâh describes the statement of the Pharaoh. This statement supports the fact that Moses had told the rebellious Pharaoh that his God lived in the heaven. Pharaoh intended to look for means to reach Him and by this he wanted only to hoodwink his community. He ordered his minister Haman to build a lofty tower for him and afterwards said, "though verily I consider him a liar." Now see who then more closely resembles and relates to Pharaoh? Is it we or the *Mu'attilah*? Pharaoh called Moses a liar on the grounds that the Lord of Moses was in the heaven. The *Mu'attilah* are saying the same thing. Allâh says, **"or do you... has been My Warning."** Both these verses explain that Allâh, the Magnificent, is in the heaven, and it is not justified to assume that this means doom, or command, or sovereignty as the *Mu'attilah* say. The reason is that Allâh has used the word *'Man'* (مَن) which is used for one endowed with intelligence. So, to assume it to mean sovereignty without any

context is to deviate from the obvious.

And from the Word of Allâh *"Fis Sama"* it is not proper to understand that the sky is a container for Allâh, the One free from all imperfection (تعالى). In fact the sky has this same obvious meaning.The word *Fi* in it has been used in the sense of *'Ala* (على) as Allâh, the Exalted, says:

﴿وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ﴾

"And I will surely crucify you on the trunks of palm-trees" (*Surah Ta-Ha*, 20:71).

And if it means the direction of the height, then the word *Fi* will be interpreted in its real sense, that is, Allâh, the Exalted, is in the highest loftiness.

Affirmation of the Companionship of Allâh and the meaning of Whisper

وَقَوْلُهُ: ﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ ﴿مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ ﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ ﴿إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ﴾ ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ﴾ ﴿وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ ﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

He said, "He it is Who created the heavens and the earth in Six Days and then *Istawa* (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do" (*Surah Al-Hadid*, 57:4) and He said, "There is no *Najwa* (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), —nor of five but He is their sixth (with His Knowledge), —not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything" (*Surah Al-Mujadilah*, 58:7). "Be not sad (or afraid), surely Allâh is with us" (*Surah At-Tauba*, 9:40); and He said, "Verily! I am with you both, Hearing and Seeing" (*Surah Ta-Ha*, 20:46); "Truly, Allâh is with those who fear Him, (keep their duty unto Him) and those who are *Muhsinun*

(good-doers)" (*Surah An-Nahl*, 16:128); "And be patient. Surely, Allâh is with those who *As-Sabirin* (the patient ones etc.)" (*Surah Al-Anfal*, 8:46); "'How often a small group overcame a mighty host by Allâh's Leave?' And Allâh is with *As-Sabirin* (the patient ones etc.)" (*Surah Al-Baqarah*, 2:249).

Allâh says, **"He it is Who created..."** This verse proves the attribute of the Companionship of Allâh (المعية) and this is of two types:

1. ***General Companionship:*** This comprehends all the creatures and Allâh encompasses everything with His Knowledge, Power, Subdue and Expanse. Nothing is hidden from Him nor anything can render Him helpless. This same companionship has been mentioned in the verse. Allâh is providing information about His Self in this verse that His alone is the Self Who created the earth and the heavens, i.e., in a period of Six Days. He initiated them both as before and in a systematic manner. After that to manage the entire affair of the creatures, He ascended above His Throne. But despite His being above the Throne nothing is hidden from Him that lies in the worlds above and the worlds below. Whatever enters the earth and whatever comes out of it, and whatever rises up to the heaven and whatever comes down from it, is all known to Him. There is no doubt in it that the One Whose Knowledge, and Power encompasses everything, He will be with everything. That is why He says, **"and He is with you wheresoever..."** And Allâh says, **"There is no*Najwa*... every thing."** Here Allâh proves the inclusiveness of His Knowledge and its encompassing every thing. Even the whispering of the whisperers is not unknown to Him, He is witness to everything and informed of everything.

Najwa is related to *Thalaatha* (three) and the quality is related to the qualified. Here *Najwa* is the adjective and *Thalaatha* (three) is being qualified by it, i.e., the whisperers.

2. ***Special Companionship:*** The rest of the verses are in the affirmation of the special companionship, in other words, Allâh is with His Messengers and friends, in companionship, help and

support, love and assistance, and revelations.

And Allâh says, **"Be not sad... with us."** This is the description of that statement which the Prophet (صلى الله عليه وسلم) made to Abu Bakr (رضي الله عنه) in the cave of *Thawr*. The polytheists had beseiged the opening of the cave in search of the Prophet (صلى الله عليه وسلم). When Abu Bakr saw this, he became anxious and said, "O Messenger of Allâh! If someone from amongst these looks down below his steps, he will see us." At this the Prophet (صلى الله عليه وسلم) made this statement which Allâh the Magnificent has stated, and that is "Be not sad... with us." Here companionship means the companionship of help, and protection from the enemies.

And Allâh says, **"Verily! I am with... Hearing and Seeing."** We have already talked about it before. This was addressed to Moses and Aaron that these two should not be afraid of the violence of the Pharaoh, for Allâh the Magnificent is with both of them with His Assistance and Support.

In the rest of the verses Allâh is giving information about the companionship of *Muttaqeen* (those who fear Allâh and do righteous deeds) who make it obligatory to hold fast to obligation in everything and stay within the limits set by Allâh; and of the *Muhsineen* who strive to do right in everything and *Ihsaan* in each thing according to its capacity. *Ihsaan* in worship is that you should worship Allâh as if you see Him, and if you can not achieve this state of devotion then you must consider that He is looking at you, as has already occurred in the *Hadith* of Gabriel.

Allâh is also giving information about the companionship which the patient ones will receive who keep their passions in check from the undesirable thing, go through troubles and hardships for the sake of Allâh, they are patient in obedience to Allâh as well as patient to ward off the evil temptations and patient with Allâh's Decree.

Affirmation of Speech for Allâh (عزوجل)

وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ ﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ﴾ ﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ ﴿مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾ ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ ﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ ﴿وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ﴾ ﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ﴾ ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ ﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾ ﴿وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ ﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ﴾ ﴿وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ ﴿إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾ وَقَوْلُهُ: ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾ ﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ﴾ ﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ○ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ○ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

And He said, "And who is truer in statement than Allâh?" *(Surah An-Nisa*, 4:87); "And whose words can be truer than those of Allâh? (Of course, none)" *(Surah An-Nisa'*, 4:122); "(Remember) when Allâh will say (on the Day of Resurrection). 'O Jesus, son of Mary!'" (*Surah Al-Ma'idah*, 5:110); "And the Word of your Lord has been fulfilled in

truth and in justice" (*Surah Al-An'am*, 6:115); and He said, "—and to Mûsa (Moses) Allâh spoke directly" (*Surah An-Nisa'*, 4:164); "to some of them Allâh spoke (directly)" (*Surah Al-Baqarah*, 2:253); "And when Moses came at the time and place appointed by Us, and his Lord spoke to him" (*Surah Al-A'raf*, 7:143); "And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Moses)" (*Surah Maryam*, 19:52); and He said, "And (remember) when your Lord called Mûsa (Moses) (saying): 'Go to the people who are *Zalimun* (polytheists and wrong-doing)',–" (*Surah Ash-Shu'ara*, 26:10); "And their Lord called out to them (saying): 'Did I not forbid you that tree'" (*Surah Al-A'raf*, 7:22); and He said, "And (remember) the Day (Allâh) will call to them, and say: 'What answer gave you to the Messengers?'" (*Surah Al-Qasas*, 28:65); "And if anyone of the *Mushrikun* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)" (*Surah At-Taubah*, 9:6); "A party of them (Jewish rabbis) used to hear the Word of Allâh [the *Taurat* (Torah) then they used to change it knowingly after they understood." (*Al-Baqarah*, 2:75). "They want to change Allâh's Words. Say: 'You shall not follow us; thus Allâh has said beforehand." (*Sural Al-Fath*, 48:15); "And recite what has been revealed to you (O Muhammad صلى الله عليه وسلم) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His words,..." (*Surah Al-Kahf*, 18:27); and He said, "Verily, this Qur'ân narrates to the Children of Israel most of that about which they differ" (*Surah An-Naml*, 27:76); "And this is a blessed Book (the Qur'ân) which We have sent down," (*Surah Al-An'am*, 6:155); "Had We send down this Qur'ân on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allâh" (*Surah Al-Hashr*, 59:21); "And when We change a Verse [of the Qur'ân, i.e. cancel (abrogate) its order] in place of another, and Allâh knows the best of what He sends down, they (the disbelievers) say: 'You (O Muhammad صلى الله عليه وسلم) are but a *Muftari* (forger,

liar).' Nay, but most of them know not. Say (O Muhammad صلى الله عليه وسلم) *Ruh-ul-Qudus (Gabriel)* has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims). And indeed We know that they (polytheists and pagans) say: 'It is only a human being who teaches him (Muhammad صلى الله عليه وسلم)'. The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue." (*Surah An-Nahl*, 16:101-103).

The Qur'ânic verses mentioned above contain the affirmation of the attribute of Speech of Allâh. A great controversy has arisen on this question among the theologians. Some scholars have regarded the Speech of Allâh as created and as separate from His Self. They say that the speaker means the creator of the speech. This is the creed of the *Mu'tazilah*. The *Kullabiyah*[1] and the *Asha'irah*[2] say that speech is obligatory to the Self of Allâh from the eternity. It is not related to His Will and Power. They regard this Speech as free from words and sounds, and say that it has a meaning in eternity.

Some extremists think that speech is the name of words and sounds which is eternal and is part of the Self of Allâh. They say that it forms part of His Self from the eternity. Allâh, the Pure and the Exalted, does not make one speech contradictory to the previous one.

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[1] ***Al-Kullabiyah***: They are the followers of Abdullah bin Sayeed bin Kullab. They believe that Attributes of Allah are not for Him, not for others. They say that the Name of Allah are same of His Attributes. They do not differ between attributes of Self of Allah and between attribution of actions of Allah.

[2] ***Al-Asha'irah***: They are the followers of Abul Hasan Al-Ash'ari, who was Mu'tazili. Then he left *E'tizaal* and adopted a way between *E'tizaal* and *Ahlus Sunnah wal-Jama'ah*. In his last age, he returned to the creeds of *Ahlus Sunnah* and followed Imam Ahmad bin Hanbal in his theories. But some of his followers still remained on previous belief. They amplify the Attributes of Allah and have belief similiar to *Al-Murji'ah*. They are closest to *Ahlus Sunnah* among all astrayed sects.

The *Karraamiyah*[1] (or Qaramatians) think that this is subject to change and exists with the Self of Allâh. It relates to His Will and Power. They have a notion that it has an origin in the Self of Allâh. Allâh was not a speaker in the beginning. If we go deep into their statements and describe their defects this discussion will become too long. Their defects are evident to those who have a right understanding and a stable wisdom.

The substance of the creed of the *Ahlus Sunnah wal Jama'ah* in this matter is that whenever Allâh wills He speaks and Speech is one of His Attributes which is established with His Self. He speaks with it according to His Will and Power and He is always speaking and will always remain so whenever He wills. And whatever statement Allâh made that is established with His Self and it is not a creature separate from Him as is claimed by the *Mu'tazilah*. Nor is it implied in His Self in such a way as life is implied according to the claim of the *Asha'irah*. It is rather obedient to the Will and Power of Allâh.

Allâh سبحانه called Moses aloud, called Adam and Eve aloud, and will call His slaves aloud on the Day of Judgement; and He speaks aloud while imparting revelation. But the words and the style with which Allâh spoke are His Attributes which are uncreated and they do not resemble the words and style of the creatures even as the knowledge of Allâh which is established with His Self is not like the knowledge of His slaves. Allâh does not resemble His creatures in any of His Attributes.

The first two verses negate the statement that there can be anyone more truthful than Allâh the Magnificent. In fact, Allâh is far beyond every one in being truthful in whatever information He imparts. The reason is that His Knowledge about whom He gives information is most encompassing.

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[1] ***Al-Karraamiyah***: They are the followers of Abu Abdullah Muhammad bin Karram. As-Sijistani who died in 255 H. They are similiar to *Mushabbiha, Mujassimah, Murji'ah* and divided in 12 sects.

And Allâh says, **"When Allâh will say 'O Jesus, son of Mary.'"** This describes the question that Allâh will put on the Day of Judgement to His Messenger and His Word Jesus. This question will relate to the matter that the Christians deified Jesus, and his mother as gods. Allâh will ask him whether he had ordered them to leave Allâh aside and make deities out of him and his mother. This question will be put to prove the innocence of Jesus and the falsehood and concoction of those misguided people.

And Allâh says, **"And the Word... justice."** That is, He is true in giving news and just in giving orders, for the Words of Allâh are either news which are true to the highest level or they are dos and don'ts which are based on the maximum amount of Justice. These do not have even the slightest degree of injustice. The reason is that these dos and don'ts are based on prudence and mercy. The word *Kalimah* has been used here in the sense of the plural *Kalimaat* for it has been related to the proper noun which will give the meaning of plurality, just as when we say *Rahmatullah, Ni'matullah.*

And Allâh says, **"- and to Musa ... directly"** and the verses that have occurred after it in which it has been told that Allâh called Moses and spoke to him and, in fact, whispered to him from behind a curtain and without using an angel as a intermediary, refute the position taken by the *Asha'irah,* for they say that the Speech of Allâh is without a word and voice and is a meaning established with the Self of Allâh. They will be asked about how Moses heard this physical speech? If they say that Allâh put in his heart the essential knowledge of the meaning which He wanted to speak to him, then Moses alone will have no special position in that matter. And if they say that Allâh created the speech in the tree and the wind then this will imply that it was the tree that said to Moses, "Verily! I am your Lord!" (*Surah Ta-Ha*, 20:12).

These verses refute their that notion also that speech is a meaning from the eternity. No speech admits of change in His Self. Allâh says:

﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

"And when Musa (Moses) came at the time and place appointed by us and his Lord spoke to him." (7:143).

This verse shows that the speech took place after the arrival of Moses on the appointed place. Allâh says:

﴿وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ﴾

"And We called him from the right side of the Mount." (19:52)

This shows that the *Nidaa* (call) occurred close to the valley of Ayman; and *Nidaa* is that sound that can be heard. Allâh says about Adam and Eve:

﴿وَنَادَىٰهُمَا رَبُّهُمَآ . . .﴾

"And their Lord called out to them."

This *Nidaa* occurred after they had already committed the error, and so it has definitely taken place. Likewise Allâh says:

﴿وَيَوْمَ يُنَادِيهِمْ . . .﴾

"And (remember) the Day (Allâh) will call to them" (28:65).

This *Nidaa* and statement will take place on the Day of Judgement. The *Hadith* says:

«مَا مِنْ عَبْدٍ إِلاَّ سَيُكَلِّمُهُ اللهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ»

"Allâh will talk to each slave individually on the Day of Judgement and there will be no interpreter between them."

And Allâh says, **"And If anyone... Word of Allâh."** These blessed verses show that the pronounced Qur'ân which has been recited, heard and written from cover to cover of the Book alone is the true Statement of Allâh. This is not an interpretation and description of the Statement of Allâh as the *Asha'irah* do. Relating this statement to Allâh the Magnificent, it is clear that this is His Attribute which is established with His Self. This is not a conjunctive phrase like *Bait-ullah* (House of Allâh) or *Naaqat-ullah* (She-camel of Allâh). This conjunction of the meaning is towards the Self which argues

the proof of the meaning for the Self. The conjunctive phrase of the house or the camel are conjunctions of the apparent and the externally existent things. This thing refutes the statement of the *Mu'tazilah* that the Speech of Allâh is created and is separate from the Self of Allâh. These verses also tell that the Qur'ân has descended from Allâh. Allâh spoke by using voice and this was heard by Gabriel and he carried and gave it to Muhammad (صلى الله عليه وسلم) exactly as he had heard it from Allâh the Magnificent.

The substance of the discussion is that the Arabic Qur'ân is the Speech of Allâh; it has been sent down; it is uncreated. It began with Allâh and will return to Him. It is really Allâh Who has spoken this and therefore it is His Speech rather than of any other. If people read the Qur'ân or write it in a book form, then such an act will not exclude it from being the Speech of Allâh. In fact, the speech will be related to Him Who uttered it originally and not to him upon whom it was bestowed. Allâh spoke with his syllables, words, meanings. It does not have the speech of anyone else neither of Gabriel nor of Muhammad (صلى الله عليه وسلم), nor of anyone else other than them. Allâh called it His Speech in His Own Voice. When the slaves recite it they do so in their own voice. For example when a reader says in his voice '*Alhamdu Lillahi Rabbil Aalmeen*' this heard speech is the Speech of Allâh and not the speech of the reader. But he has recited it in his own voice rather than in the Voice of Allâh. And just as the Qur'ân is the Speech of Allâh so also it is the Book of Allâh, for He had recorded it in the Guarded Tablet (اللوح المحفوظ) and also because it is recorded in Scriptures. Allâh said:

﴿إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝ فِى كِتَـٰبٍ مَّكْنُونٍ﴾

"That (this) is indeed an honourable recital (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mahfuz)" (Surah Al-Waqi'a,* 56:77,78);

and said:

﴿بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ۝ فِى لَوْحٍ مَّحْفُوظٍۭ﴾

"Nay! This is a Glorious Qur'ân. (Inscribed) in *Al-Lauh Al-Mahfuz* (The Preserved Tablet)" (*Surah Al-Buruj*, 85:21,22);

and said, ﴿فِي صُحُفٍ مُّكَرَّمَةٍ ۝ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۝ بِأَيْدِي سَفَرَةٍ ۝ كِرَامٍ بَرَرَةٍ﴾

"(It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfuz*). Exalted (in dignity), kept pure and holy, In the hands of scribes (angels). Honourable and obedient." (*Surah 'Abasa*, 80: 13-16).

In fact, the word Qur'ân is an infinitive like the word *Qira'at* as has been mentioned in the Statement of Allâh:

﴿إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

"Verily, the recitation of the Qur'ân in the early dawn is ever witnessed" (*Surah Al-Isra'*, 17:78).

This means a thing that has been sent down from Allâh and recorded from cover to cover of the manuscript, its recitation is an act of worship, and by whose small *Surah* a challenge has been thrown; the name of that speech is the Qur'ân.

And Allâh, the Exalted, says, "Say; ***Ruh-ul-Qudus...*** **truth.**" This verse shows that the beginning of the descent of this speech is from Allâh the Magnificent. The sacred spirit Gabriel has obtained it from Allâh سبحانه in a manner which only Allâh knows.

The believers will have the vision of Allâh in the Hereafter

وَقَوْلُهُ: ﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ ﴿ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴾ ﴿ ۞ لِّلَّذِينَ أَحْسَنُوا ٱلْحُسْنَىٰ وَزِيَادَةٌ ﴾ ﴿ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴾ وَهٰذَا الْبَابُ فِي كِتَابِ اللهِ كَثِيرٌ، مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلْهُدَى مِنْهُ، تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ.

And He says, "Some faces that Day shall be *Nadirah* (shining and radiant) looking at their Lord (Allâh)." (*Surah Al-Qiyamah*, 75:22,23); "On (high) thrones, looking (at all things)" (*Surah Al-Mutaffifin*, 83:35); "For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh (جل جلاله)" (*Surah Yunus*, 10:26); "There they will have all that they desire, – and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جل جلاله)" (*Surah Qaf*, 50:35). There is a great deal in the Qur'ân on this subject. Whoever will endeavour to seek guidance from the Qur'ân, the path of the Truth will be clear before him.

These verses confirm that on the Day of Judgement the faithful believers will have the *Rû'yat* (vision) of Allâh in Paradise.

The *Mu'tazilah* deny the vision. This denial is based on refusing to accept Allâh in any direction, for it is necessary for a thing being seen to be in the direction of the seer. But when being in a direction is impossible which is a condition for vision then vision is also impossible. They have argued from this Statement of Allâh:

﴿ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ ﴾

"No vision can grasp Him" (*Surah Al-An'am*, 6:103).

When Moses asked Allâh to give him the *Rû'yat* (vision) He said to Moses:

﴿ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ﴾

"You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." (*Surah Al-A'raf*, 7:143).

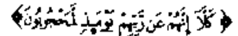
The *Asha'irah* while trying to refute the notion that Allâh can be in a direction prove the occurrence of vision. It is for this reason that they have been led astray while doing exegesis of having the vision of Allâh.

The *Asha'irah* while negating *Jihat* (direction) like the *Mu'tazilah* prove the *Rû'yat* (vision) of Allâh. Some of them say that they will see Him from all the sides; some say they will see Him by inner light rather than by sight. What they mean to say is that there will be such an excess of inner light and disclosure that it will appear like a real vision.

The verses that the author has mentioned here constitute arguments against the theory of the denial of vision expounded by the *Mu'tazilah*. In the first verse, the word *Nazar* has been made transitive with the word *Ila* which will mean seeing just as when it is said, "I have seen towards him" or, "I had a sight of him." Both these are in the same sense and the object of seeing here is Allâh the Magnificent.

The *Mu'tazilah* interpret "*Naazirah*" in the sense of "*Muntazirah*" (a waiting feminine) and *Ila* in the sense of favour and from these the meaning of the passage will follow like this: These faces will be waiting for the rewards and the favours of their Lord. This amplification is extremely ridiculous.

From the second verse, it appears that the men of Paradise will be sitting on thrones and looking towards their Lord. *Araa'ik* is the plural of *Areekah* which means a throne or a cot. Regarding the two last verses, an authentic *Hadith* from the Prophet (صلى الله عليه وسلم) gives more proof of Seeing the Face of Allâh the Magnificent. This is also borne out by the Statement of Allâh about the disbelievers:



"Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day." (*Surah Al-Mutaffifin*, 83:15).

The covering of these people argues for the fact that the friends of Allâh will see Him. According to the *Ulama* and scholars of *Hadith* there are continuous *Ahadith* (*Ahadith Mutawatirah*) regarding the vision of Allâh (*Ru'yat*) which can be denied only by the atheist and the heretic (*Zindeeq*[1]).

The *Mu'tazilah* have argued from the Qur'ânic verse:

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ﴾

"No vision can grasp Him."

But, in fact, they have no solid basis for it. The reason is that negation of perception does not imply that vision cannot occur. What is meant is that the eyes will see Him but will not be able to encompass Him by the vision, just as the cognitive faculties perceive but cannot encompass Him. Perception means seeing a thing in a way that it is encompassed and included. This is a definite vision and a negation of the definite does not necessarily imply negation of an indefinite vision. They also argue in favour of denying vision on the basis of the Statement of Allâh addressed to Moses saying *"Lan Taraani"* (You cannot see Me). But even here they have no solid argument. On the contrary this verse provides proofs in favour of the vision from different sides.

1. The question about vision was put by Moses who is a Messenger of Allâh and a converser with Him. He indeed knows much more than the *Mu'tazilah* about the impossible things regarding Allâh. If vision were improbable, Moses would not have asked for it.

2. At the time of *Tajalli* (Allâh making appear His Majesty), Allâh the Magnificent related vision with the stability of the mountain and

[1] ***Zindeeq***: Literally refers to those people who appear outwardly to be Muslims but who possess no Islam inwardly.

if the stability is probable then vision which is related to a probable event must also be probable.

3. Allâh carried out *Tajalli* in practice on a mountain which belongs to the class of inorganic matters, so *Tajalli* cannot be improbable for those who love Him and are the pious ones.

Their statement that in *"Lan Taraani"* the word *Lan* is meant to support negation and proves that the event of vision had not taken place in a purely personal way, is a fabrication on the Arabic language and philology. While narrating about the disbelievers, Allâh said:

﴿وَلَن يَتَمَنَّوْهُ أَبَدًا﴾

"But they will never long for it" (*Surah Al-Baqarah*, 2:95).

And then further said:

﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾

"And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us" (*Surah Az-Zukhruf*, 43:77);

In the first verse, He informs that they will never wish for death and has used the word *Lan* in it; and in the second verse, He says that when they will be in Hell they will long for death.

This shows that *"Lan Taraani"* really means that you do not have the power to see Me in this world because the human powers are too weak to have a vision of Allâh in the world. If vision were really improbable, Allâh would have used a phrase like, 'I cannot be seen,' or 'it is not proper that I am seen, 'or' I am not the Self meant for being seen.' Allâh knows better!

Some General Remarks About the Verses on Attributes

The readers can deduce some important rules and principles from the verses on attributes mentioned by the compiler on this subject.

1. The *Salaf* are unanimous that it is necessary to have faith in all the good Names of Allâh, the attributes indicated to Him and the

actions implied by them.Take for example the word "Power" (قدرة). It is necessary to have faith that Allâh has power over everything. Faith in the perfection of His Power; faith in the matter that the entire universe has come into being on account of His Power, is necessary. The same is true for all the good names. The good names included in these verses are part of the faith in the names and the qualities mentioned in them such as the reverence for Allâh, His Power, His Knowledge and Intelligence, Intention, and Will. All these are part of the faith in the attributes. And the absolute and definitive actions that have been mentioned such as, 'He knows it like this,' 'He orders for happening what He wills,' and, 'He sees and hears,' 'He gives a voice and enters into whispers,' 'He spoke and will speak,' all these are included in the faith in actions.

2. These Qur'ânic texts show that the Attributes of Allâh are of two types:

(i) Attributes related to His Self; from those, His Self is not separate but it is rather implied that they are eternal. His Will and Power have no relation with them such as life, knowledge, power, strength, reverence, kingship, grandeur, greatness, magnificence, and majesty.

(ii) The active attributes with which His Will and Power are constantly related, and they come into being with His Will and Power. These active attributes are eternal forms in respect of their quality but subject to change in regard to the individuals. That is why Allâh has always been qualified with them and will remain so; whatever Allâh wills He does and will do; He has always been speaking and will speak: He creates and makes provisions and will always do; these have been coming into appearance under His Intelligence and Intention one after another. It is necessary for the faithful to have faith in all these acts which are related to His Self as Allâh's transcendence over the Throne, coming, descending on the lowest heaven, laughing, being in agreement, wrath, displeasure, love in relation to the creature such as creating, providing

livelihood, killing, and many other actions, etc.

3. To prove that Allâh the Magnificent is distinct in every perfect attribute and that no one is similar to Him in these attributes.

Just as in the former verses the highest ideals are affirmed only for Allâh and anything conceived to be comparable or similar to Him, has been negated, so also the argument holds true that Allâh is Free from all defects and drawbacks.

To affirm all the attributes that have been mentioned in the Qur'ân and the *Sunnah,* there lies no difference in this connection between the personal attributes such as Knowledge, Power, Intention, Life, Hearing, Seeing, etc., and active attributes such as Pleasure, Love, Wrath, Aversion, etc. Moreover there is no difference between proving the fact regarding the Face and the Hand and affirmation of Ascent above the Throne and the Descent, etc. All these attributes are such about whose affirmation there is consensus among the *Salaf.* There is no scope for any amplification or negation in this connection, nor of resemblance and *Ta'teel.*

Two Groups are opposed to this Standpoint

1. *Jahmiyah*, who deny all the names and attributes.

2. *Mu'tazilah*, who deny all the attributes but prove the names and the precepts. They say that Allâh is Knowledgeable without knowledge, He is Powerful without power, He is Alive without life, etc. This statement is absolutely wrong. For to prove the existence of a qualified one without the existence of the qualifications, and to prove for the abstract one such qualities as are meant for qualifying an object, are rationally improbable and also false according to the *Shari'ah.*

But the *Asha'irah* and their followers are in agreement with the *Ahlus Sunnah* in affirming seven attributes. They call them the attributes of meaning and claim to have rational proofs for them. These attributes are: Life, Knowledge, Power, Intention, Hearing, Seeing, and Speaking. But except for these seven attributes they

support the *Mu'tazilah* in denying all the communicated attributes about whose accuracy information is given, although all the attributes are usually proved from the Qur'ân, the *Sunnah*, the consensus of the *Sahaba* and the virtuous generations bestowed with sound knowledge.

Description of the Attributes of Allâh from *Sunnah*

ثُمَّ فِيْ سُنَّةِ رَسُوْلِ اللهِ ﷺ، فَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ، وتُبَيِّنُهُ، وَتَدُلُّ عَلَيْهِ، وَتُعَبِّرُ عَنْهُ، وَمَا وَصَفَ الرَّسُوْلُ بِهِ رَبَّهُ عَزَّوَجَلَّ مِنَ الأَحادِيثِ الصِّحَاحِ الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُوْلِ؛ وَجَبَ الإِيْمَانُ بِهَا كَذٰلِكَ. فَمِنْ ذٰلِكَ: مِثْلُ قَوْلِهِ ﷺ: «يَنْزِلُ رَبُّنَا إِلَى السَّمَآءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِيْنَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرِ، فَيَقُوْلُ: مَنْ يَدْعُوْنِي فَأَسْتَجِيْبُ لَهُ. مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ». مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ ﷺ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ التَّائِبِ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ». مُتَّفَقٌ عَلَيْهِ وَقَوْلُهُ ﷺ: «يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ، كِلاَهُمَا يَدْخُلُ الْجَنَّةَ» مُتَّفَقٌ عَلَيْهِ.

وَقَوْلُهُ: «عَجِبَ رَبُّنَا مِنْ قُنُوْطِ عِبَادِهِ وَقُرْبِ خَيْرِهِ، يَنْظُرُ إِلَيْكُمْ أَزِلِيْنَ قَنِطِيْنَ فَيَظَلُّ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيْبٌ» حَدِيْثٌ حَسَنٌ.

After this, the description of the attributes mentioned above is available in the *Sunnah* of the Prophet (صلى الله عليه وسلم). The *Sunnah* does the exegesis of the Qur'ân, it clarifies its meanings, provides proofs for it, argues in favour of it, and interprets it. And it is necessary to have faith in the authentic *Ahadith* of the Prophet (صلى الله عليه وسلم) in which he has stated the Attributes of Allâh the Mighty and the Magnificent, and which have been acknowledged by the men of vision. For example, the saying of the Prophet (صلى الله عليه وسلم): "Our Lord descends to the lowest heaven nearer to the earth when one-third of the night remains, and says, 'Who is that who will call Me so that I answer him. Who is that who puts a question to Me so that I fulfill it. Who is that who implores pardon from Me so that I

pardon him'." (Al-Bukhari and Muslim)

And the saying of the Prophet (صلى الله عليه وسلم) : "Allâh is so pleased at the repentance of that faithful slave as anyone from amongst you is pleased after finding his lost riding animal." (Al-Bukhari and Muslim). "Allâh **the Blessed and the Exalted laughs at two such men one of whom kills the other and both of them enter Paradise." (Al-Bukhari and Muslim). The Prophet (صلى الله عليه وسلم) then says, "Our Lord has astonished when He looks at you on account of the despondency of His slaves and the closeness of His goodness in the condition that you are in misery and despondency. Then He starts laughing knowing that your relief is nearby." This is a *Hasan Hadith* (*Da'eef*: Ibn Majah/Musnad 4/11).**

The statement of the author is joined with the sentence occurring before it, after this is the *Sunnah* of the Prophet (صلى الله عليه وسلم). It means that all that is also included in the past attributes which the Prophet صلى الله عليه وسلم has described in words as Attributes of Allâh and has bequeathed for us in the form of the authentic *Sunnah*.

Sunnah is the second root towards which it is necessary for us to turn and to believe in which, after the Book of Allâh, is obligatory. Allâh says:

﴿وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

"Allâh has sent down to you the Book (The Qur'ân), and *Al-Hikmah* (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's *Sunnah*— legal ways)," (*Surah An-Nisa'*, 4:113).

By *Hikmat*, He means *Sunnah* and He says:

﴿وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

"And instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom of the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship, etc)]," (*Surah Al-'Imran*, 3:164).

And Allâh said:

﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ﴾

"And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah*" (*Surah Al-Ahzab,* 33:34)

And He said:

﴿ وَمَا ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain (from it)."(*Al-Hashr*, 59:7).

And the Prophet (صلى الله عليه وسلم) said:

«أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ»

"Listen! I have been given the Qur'ân and resembling it one more thing along with it." [That is, *Hadith Sahih* (Abu Daud 12/355)].

Thus there is the order to follow *Sunnah*; its knowledge, conviction, belief and practice is equivalent to following the Qur'ân. *Sunnah* is the elucidation of the Qur'ân and describes its meanings. This gives details to its generalities, delimits what is specific and specifies what is general, as Allâh has said:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾

"And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them" (*Surah An-Nahl*, 16:44).

People of innovation (*Bid'ah)* and lustful desires are divided into two groups in face of the authentic *Sunnah*:

1. One party comprises those who are not afraid of denying the authentic *Ahadith* when they go against their creed. They claim that these are miscellaneous *Ahadith* which are only conjecture while on matters of faith total clarity is necessary. This is the party of the *Mu'tazilah* and the philosophers.

2. The other party tries to prove them and has faith in the authenticity of the narratives, but does not carry out amplifications of these *Ahadith* in the same way as it carries out the amplifications of the Qur'ân. So much so that it diverts attention from their apparent meanings and turns them towards meanings related to heresy and distortion. And these are the *Asha'irah* of the latter period. Those who took the maximum liberty in this subject were Al-Ghazaali and Ar-Raazi.

The author writes that it is enjoined to have faith in all of what Allâh has described in His Book without introducing distortion, reduction, condition and resemblance, and likewise, it is also enjoined to have faith in all those matters through which the Messenger of Allâh (صلى الله عليه وسلم) who knew most about his Lord among the creatures and who knew all that is enjoined for it to know, has described the Attributes of Allâh. By using the word, 'likewise' the author has tried to say that it is enjoined to have faith in them as in those mentioned above, which should be free from distortion, reduction, condition and resemblance and should rather affirm them in a manner which is worthy of the Greatness of Allâh the Magnificent.

The author says, **"the saying of the Prophet (صلى الله عليه وسلم) ..."** This *Hadith* will be discussed from two aspects:

1. This narrative is correct and the author says that there is agreed upon about it. Haafiz Adh-Dhahabee says in his book *Al-'Uloo*:

> "The *Hadith* regarding descent are continuous to the point of being convincing and because of them there is no possibility of denial."

2. The meaning that this *Hadith* reveals, that is, Allâh descends every night signifies that descent is an Attribute of Allâh which is worthy of His Glory and Greatness. It does not resemble the descent of the creature just as His being rose over (*Istiwaa'*) does not resemble the rising of the creature.

The Sheikh-ul-Islam (رحمه الله) **says in the explanation of the** *Surah Al-Ikhlas* (The **Sincerity**):

> "According **to** the attribute described by the **Prophet** (صلى الله عليه وسلم), Allâh سبحانه descends from the Throne to the lower heaven every night. He is close to the pilgrims of the *Hajj* in the evening of *Arafah*, and He talked to Moses in the valley of Ayman at the blessed Place of the Tree. Then He rose over towards the heaven when it was smoke, and said, to it and to the earth: Come both of you, willingly or unwillingly. This does not imply that these acts form part of the genre of those acts which are related to the descent of the creature, which may be construed to mean that it signifies vacation of one place by him and occupation of another place." (*Daqa'iq-ut-Tafseer*, 6/424)

The *Ahlus Sunnah wal Jama'ah* have faith that descent is a real attribute in the quality Allâh wishes for Himself, just as they prove all the attributes which are proved in the Qur'ân and the *Sunnah*. They stop at this point–neither do they describe the quality of these attributes nor state their resemblance, and neither do they negate nor reduce. They say that the Prophet (صلى الله عليه وسلم) told us, "Allâh descends, but he did not tell us regarding the way He descends." He taught us that Allâh does what He intends to do, and that He wields power over everything. That is why you see the select believers–who try to obtain the mercies and disposals of Allâh, worship Him, pray and invoke Him with humility and submissiveness and expect from Him whatever He has promised through the tongue of His Prophet (صلى الله عليه وسلم)–that they will receive those objects.

The Prophet (صلى الله عليه وسلم) says, "**Allâh is so pleased...**". The explanation of this phrase in *Sahih Al-Bukhari* etc., has come in this way:

«لله أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ بِأَرْضٍ فَلَاةٍ دَوِيَّةٍ مُهْلِكَةٍ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَنَزَلَ عَنْهَا، فَنَامَ وَرَاحِلَتُهُ عِنْدَ رَأْسِهِ، فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ،

فَذَهَبَ فِي طَلَبِهَا، فَلَمْ يَقْدِرْ عَلَيْهَا، حَتَّى أَدْرَكَهُ الْمَوْتُ مِنَ الْعَطَشِ، فَقَالَ: وَاللهِ لأَرْجِعَنَّ فَلأَمُوتَنَّ حَيْثُ كَانَ رَحْلِي، فَرَجَعَ، فَنَامَ، فَاسْتَيْقَظَ، فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، فَقَالَ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ. أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ»

> "Allâh is very happy with the repentance of that faithful of His who was in a flat grassless plain. He had with him his riding animal laden with his articles of food and drink. He alighted from his animal and slept. His animal was close to his head but when he woke up, he found his animal was missing. He set out to look for it but did not find it. He was on the verge of death due to thirst and he said, 'By Allâh, I will return and die there where I had alighted.' So he returned and slept at that place again. When he woke up he found his animal standing close to his head. He felt overjoyed and said, 'O Allâh! You are my slave and I am your Lord.'"

This *Hadith* affirms the Divine attribute of happiness and this is like all other attributes. This is real attribute worthy of the Grace of Allâh. This is an active attribute which is subservient to His Will and Power. This meaning of happiness is displayed at that time when the slave gives expression to repentance and penitence. From a slave of Allâh who is repentant, Allâh's Pleasure and His acceptance of the penitence is implied.

There are several types of joys in the creature. Sometimes it is a joy of physical comfort and pleasure and happiness and sometimes of pride and conceit. Allâh is free from all this. His joy does not resemble the joy of the creature, neither in His Self, nor in the causes and nor in the objects. The reason for this joy is the perfection of Mercy of Allâh and His Obligation, on account of which Allâh wishes from His slaves that they achieve it. The aim is that Allâh accomplishes His favours on the repentant and contrite slaves.

The explanation of joy through its implied agreement and the explanation of agreement through intention and reward, is negation

and damaging of the Joy and Pleasure of Allâh. This is an illusion of those *Mu'attilah* about their Lord that they have developed a notion that these meanings would be the same in respect of Allâh as in the case of the creature. Allâh is far higher than their act of showing resemblance and reduction.

The Prophet (صلى الله عليه وسلم) says, **"Allâh laughs... and enter Paradise."** *Ahlus Sunnah wal Jama'ah* understand from Laughter of Allâh what is evident from this *Hadith*. Allâh is qualified with this attribute in the same way as is worthy of His Majesty. This laughter does not resemble the laughter of the creatures in that when they feel stimulated by happiness and pleasure they laugh. It is rather a meaning that is born in His Self at that time when His Self demands it. It comes into display along with His Will and Intelligence. The attribute of Laughter is born in the creature at that time when he sees in something a unique and interesting aspect compared with others. This *Hadith* mentions the same condition.

Moreover, the killing of a Muslim by a *Kafir* by having him overwhelmed is apparently the cause for Allâh's Wrath on that *Kafir* and the cause of His Remorse and Doom, but afterwards if Allâh obliged him and helped him to become repentant and guided him to enter the fold of Islam, and then he fought for the sake of Allâh and received martyrdom, and he will enter Paradise. These are really from amongst strange phenomena. This is the obligation of Allâh, His Mercy and His Nobility on His slaves. A Muslim fights for the sake of Allâh and a *Kafir* kills him; the Muslim is bestowed martyrdom by Allâh, then Allâh obliges the killer and guides him to enter the fold of Islam and get martyrdom for His sake. In this way both of them enter Paradise.

To amplify the Laughter of Allâh in terms of pleasure and acceptance or to say that a certain thing is worth laughing before Allâh but is really not laughter, negates the statement of the Prophet (صلى الله عليه وسلم) attributing to Allâh. This is a negation of what the Prophet (صلى الله عليه وسلم) said, about his Lord, and so it does not deserve attention.

The Prophet (صلى الله عليه وسلم) says, "**Allâh felt astonished...**" This *Hadith* proves the attribute of astonishment for Allâh. The Prophet (صلى الله عليه وسلم) says in this sense:

«عَجِبَ رَبُّكَ مِنْ شَابٍّ لَيْسَ لَهُ صَبْوَةٌ»

"Your Lord feels astonished at that youth who has no eagerness," (*Da'eef: Musnad* 4/151)

and Ibn Masood recited:

﴿ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴾

"I rather felt astonished and they cut jokes."

The astonishment of Allâh, the Exalted, is not due to unawareness of the causes or ignorance of the truths of the matter as is found in the astonishment of the creature. It is rather a meaning which comes into being under the Will and Intelligence of Allâh when its presence is demanded; and it is such a thing about which it is justified to feel astonished.

This astonishment, with which the Prophet (صلى الله عليه وسلم) has proved that Allâh is attributed, form part of His Perfection and His Mercy. When the rain has stopped and the people need it acutely and despair has overwhelmed their face, their sight remains limited to only the external factors and they think that they will not receive relief anymore from Allâh Who is so close and so responsive, then Allâh feels astonished at them.

In fact, this is a strange stage when the people become despaired while the Mercy of Allâh is so widespread over everything and the means to achieve this Mercy are innumerable. The prayer to receive rains and to remain hopeful from Allâh about it is one of these factors. The habit of Allâh about the creature in general is that He brings relief after pain and ease after hardship. The hardship does not stay for long. When the slave of Allâh takes help from invocation, expressing desire of the nobility of Allâh, with humility and prayer, then Allâh opens up the treasures of His Mercy upon him, of which he did not have the slightest notion.

The word *Qunoot* means being disappointed of the Mercy of Allâh. Allâh states:

﴿ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴾

"And who despairs of the Mercy of his Lord except those who are astray?" (*Surah Al-Hijr*, 15:56).

The Prophet (صلى الله عليه وسلم) says, "***Wa qurba khairihi***", that is, the nearness of the Mercy and Bounty of Allâh. And in one narrative the word *Ghairihi* has been reported in place of *Khairihi* and this word is a noun. Just as when you say: 'I have changed the thing and it got changed'. In the *Hadith* regarding *Istisqâ'* (prayer for rain), it has occurred:

«مَنْ يَكْفُرْ بِاللهِ يَلْقَ الْغِيَرَ»

"Whoever commits *Kufr* against Allâh he will be subjected to change."

That is, his condition will be changed and will turn into a position of wickedness from the position of betterment.

The Prophet (صلى الله عليه وسلم) said: **"in misery and despondency."** These two words have been as a circumstantial phrase governed by the pronoun *Ilaikum*. The word *Azileen* (misery) is the plural of the active noun *Azil* which has been derived from *Azal*. The word signifies acuteness and misery such as when it is said, *Azilar-Rajulu* is from the *Baab Sami'a* and means 'the man fell into acuteness and misery.'

Affirmation of the Foot and the Step for Allâh عز وجل

وَقَوْلُهُ ﷺ: «لاَتَزَالُ جَهَنَّمُ يُلْقَىٰ فِيهَا وَهِيَ تَقُوْلُ: هَلْ مِنْ مَزِيْدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيْهَا رِجْلَهُ ـ وَفِي رِوَايَةٍ عَلَيْهَا قَدَمَهُ ـ فَيَنْزَوِيْ بَعْضُهَا إِلَى بَعْضٍ، فَتَقُوْلُ: قَطْ قَطْ» مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ: «يَقُوْلُ اللهُ تَعَالَى يَاآدَمُ فَيَقُوْلُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِيْ بِصَوْتٍ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إِلَى النَّارِ». مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ». وَقَوْلُهُ فِي رقية الْمَرِيْضِ: «رَبَّنَا اللهَ الَّذِي فِي السَّمَآءِ، تَقَدَّسَ اسْمُكَ. أَمْرُكَ فِي السَّمَآءِ وَالأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَآءِ اجْعَلْ رَحْمَتَكَ فِي الأَرْضِ، اغْفِرْ لَنَا حُوْبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِيْنَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هٰذَا الْوَجَعِ؛ فَيَبْرَأ» حَدِيْثٌ حَسَنٌ رَوَاهُ أَبُوْ دَاوُدَ وَغَيْرُهُ. وَقَوْلُهُ: «أَلاَ تَأْمَنُوْنِي وَأَنَا أَمِيْنُ مَنْ فِي السَّمَاءِ» حَدِيْثٌ صَحِيْحٌ. وَقَوْلُهُ: «وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ» حَدِيْثٌ حَسَنٌ رَوَاهُ أَبُوْ دَاوُدَ وَغَيْرُهُ. وَقَوْلُهُ لِلْجَارِيَةِ: «أَيْنَ اللهُ؟» قَالَتْ فِي السَّمَآءِ. قَالَ: «مَنْ أَنَا؟». قَالَتْ: أَنْتَ رَسُوْلُ اللهِ. قَالَ: أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ» رَوَاهُ مُسْلِمٌ. وَقَوْلُهُ: «أَفْضَلُ الإِيْمَانِ أَنْ تَعْلَمَ أَنَّ اللهَ مَعَكَ أَيْنَمَا كُنْتَ» حَدِيْثٌ حَسَنٌ ـ وَقَوْلُهُ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ؛ فَلاَيَبْصُقْ قِبَلَ وَجْهِهِ، وَلاَعَنْ يَمِيْنِهِ، فَإِنَّ اللهَ قِبَلَ وَجْهِهِ، وَلٰكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ» مُتَّفَقٌ عَلَيْهِ.

The Prophet (صلى الله عليه وسلم) says that people will be constantly thrown into Hell but it will go on asking if there are some more. Thus, Allâh the Lord of Might, will put His Foot in it, and in one narrative it has occurred that He will put His Step in it, and Hell will get

contracted and say, 'Enough, enough.' (*Al-Bukhari*, 6/353). The Prophet (صلى الله عليه وسلم) says that Allâh will say, "O Adam," and they will say, "We are present." Then He will call with a voice that Allâh cammands you to take out a group of your progeny from Hell. (*Al-Bukhari*, 8/352). The Prophet (صلى الله عليه وسلم) says, "Allâh will speak to each one of you in a condition that there will be no interpreter between the two." (*Al-Bukhari*, 9/446). About the incantation of the patient, the Prophet (صلى الله عليه وسلم) says, "O our *Rabb*! O Allâh! Your Name is sacred in the heaven. Your Command runs in both the heaven and the earth. Send Your Mercy on the earth as it exists in heaven. Pardon our major and minor sins. You are the Lord of the pious people. Send down Your Mercy and Cure so that the patient recovers from the present agony" (*Da'eef, Abu Daud:At-Tibb)*. This *Hadith* is *Hasan* and has been narrated by Abu Daud etc. The Prophet (صلى الله عليه وسلم) says, "Why don't you recognise me as a trustee; I am regarded as a trustee even by the Lord of the heaven". This *Hadith* is authentic. The Prophet (صلى الله عليه وسلم) says, "And the Throne is above the water and Allâh is above the Throne, and He knows on what you are". This *Hadith* is *Hasan* and has been transmitted by Abu Daud etc. The Prophet (صلى الله عليه وسلم) had asked a slave woman, "Where is Allâh?" She said, "Above the heaven." The Prophet said, "Who am I?" She said, "You are the Messenger of Allâh." The Prophet (صلى الله عليه وسلم) said, "Free her, she is a believing woman." (*Muslim)*. The Prophet says, "The highest degree of Faith is that you keep in mind that wherever you are, Allâh is with you." This *Hadith* is *Hasan*. The Prophet (صلى الله عليه وسلم) says, "When any of you is engaged in the prayer, he should neither spit in the front nor in his right side, Allâh is in front of you. You should rather spit on the left side or near the foot" (*Al-Bukhari*, 1/241).

The Prophet (صلى الله عليه وسلم) said, "people will be... thrown into Hell." The *Hadith* affirms that Allâh possesses feet and steps; and this attribute is exactly like other attributes. This will be proved worthy of the Grandeur of Allâh. The rationale behind putting the step into Hell is that Allâh has promised that He will fill up Hell. He has said:

﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

"Surely, I shall fill Hell with jinns and men all together".(*Surah Hud*, 11:119).

The demand of the Mercy and Justice of Allâh was that He would not bring doom on anyone without his committing a sin, and Hell is very wide and deep. Allâh will fulfill His Promise and put His Step into it, which will close up both its ends and no space will remain vacant.

Albeit, enough space will remain unoccupied because of the inhabitants of Paradise, due to the fact that Allâh will bestow Paradise to its inhabitants frequently and widely. For this Allâh will bring into being other creatures as is proved by the *Hadith*.

The Prophet (صلى الله عليه وسلم) says, **"Allâh will say, 'O Adam'..."** Both these *Ahadith* affirm the statement of voice and speech. We have stated before this the creed of *Ahlus Sunnah* that they believe that these are the active Attributes of Allâh which are subordinate to His Will and Intelligence. Allâh has said and will say; He has given the voice and will give the voice; He has made a speech and will make a speech. His Statement, Voice and Speech take place with letters and sounds. One to whom He speaks, he hears. This includes the refutation of the stand taken by the *Asha'irah* that the Speech of Allâh is primeval and is without letter or sound.

The second *Hadith* shows that Allâh will speak to each one of His slaves directly. This speech is general, for it is the conversation regarding accounting of the deeds which is common for all—believers, disbelievers, good and bad. This does not negate that Statement of Allâh in which He says:

﴿وَلَا يُكَلِّمُهُمُ اللَّهُ﴾

"And Allâh will not speak to them,"

For here that speech is denied which is a source of pleasure for the speaker and such a speech is specific. As opposed to this there is the talk with the men of Paradise which is the speech of love, agreement and obligation.

The Prophet (صلى الله عليه وسلم) says, **"O our *Rabb*, Your Name..."** The first *Hadith* is clear about the height and elevation of Allâh such as Allâh says:

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ﴾

"Have you taken security from Him Who is in the heaven."

We have already mentioned that these texts never mean that Allâh has adopted the heaven as if it were a container. In fact the word *Fi* will be understood in the sense of *'Ala* that is *at* as it has been stated by a large majority of lexicographers and linguists and, moreover, *Fi* has been used in the sense of *'Ala* (over) in many places such as this Statement of Allâh:

﴿وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ ٱلنَّخْلِ﴾

"I will surely crucify you on the trunks of palm-trees" (*Surah Ta Ha*, 20:71).

And the word *Sama* means the direction of height. And in both these forms the attribute of height will be proved for Allâh by way of elucidation.

In the *Hadith* of *Ruqyah* (incantation) mentioned above while praising the *Ruboobiyah* and *Uloohiyah* of Allâh and the sacredness of His Name, His domination over the creature, the generality of His legal and deterministic issues, means of His approach has been adopted. Then the means of His Mercy has been adopted, which is common to all the heavens, so that He gives a portion of this Mercy to the people of the earth also. Then the means of the pardon of the major sins has been adopted, then of those faults which are below them; then of the virtuous slaves of Allâh, that is the means of His Lordship specially related to the Prophets and the class immediately below them. The sign of that special lordship is that they have been raised with the favours of the material and spiritual, and of the external and the internal worlds. The prayer of those who adopt these means of approach that are related to Allâh will not be rejected. That is why the Prophet (صلى

(صلى الله عليه وسلم) prayed for recovery after these invocations for now it is the recovery by Allâh which never leaves without curing a disease completely. It has no connection with anything other than Allâh.

Will those people who adopt the intermediation of right, status, personalities, and honour, etc., and who worship the graves follow this point?

The Prophet (صلى الله عليه وسلم) says, **"The Throne is above the water..."** He has described in it, the Highness of Allâh and His encompassing the knowledge of all that exists. That Glorified is extremely Exalted despite being close, and retains closeness in His Highness.

The fourth *Hadith* describes the evidence of the Prophet (صلى الله عليه وسلم) about the Faith of that slave-girl who recognised the (*'Uloo*) Highness of Allâh over the creatures. This shows that Highness is one of the great Attributes of Allâh so that instead of putting other questions, the Prophet (صلى الله عليه وسلم) put a question about it. This *Hadith* also shows that to have faith in the Highness of Allâh is one of the great principles of Faith. Whoever denies this will remain deprived of the right Faith.

One wonders at those *Mu'attilah* who in their pride negate the Attributes of Allâh and consider themselves more knowledgeable about Allâh than the Prophet (صلى الله عليه وسلم). They negate the word 'where' from the Self of Allâh while exactly this same word was used by the Prophet (صلى الله عليه وسلم) while putting questions to others, as is contained in this *Hadith*, and he had given a similar reply to a questioner who had asked "Where was our Lord..."

The Prophet (صلى الله عليه وسلم) says, **"The highest degree of Faith..."** This argues that the position of Faith, kind deeds and meditation is the noblest, that is, the slave of Allâh should worship Him in such a way as if he is seeing Him and is observing Him, and keep in mind that Allâh is with him wherever he lives. Whatever a man says, whatever he does, and in whatever he is engaged, Allâh keeps a watch over him in all conditions and remains informed of him.

Allâh says:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾

"Whatever you (O Muhammad صلى الله عليه وسلم) may be doing, and whatever portion you may be reciting from the Qur'ân, — and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it" (*Surah Yunus*, 10:61).

There is no doubt in it that when a slave will feel this companionship in all conditions, he will feel ashamed of Allâh seeing him do a thing which He has forbidden him from doing, or, that he does not do that which Allâh has commanded him to do. He will receive help in it from protecting himself from committing the forbidden acts and in performing the acts of His obedience in the best possible manner, whatever this is in respect of the external matters or in respect of the internal ones. This is more specially true when he performs prayer which is the best way of initimate conversation between Allâh and his slave. This will create humility in his heart and the Glory and Majesty of Allâh will remain in his view. This will save him from being impolite to Allâh, and will also save him from spitting to his front or to his right.

The Prophet (صلى الله عليه وسلم) says, **"When any of you is engaged in the prayer..."** This shows that Allâh remains in front of the worshipper.

Sheikh-ul-Islam has said in *Al-Aqeedatul Hamawiyah*, that the *Hadith* is true in its manifest meaning that Allâh the Exalted is over the Throne and that He is in front of the face of the worshipper. This attribute is in fact proved for the creature also that if man prays to the heaven or to the sun or the moon then the heaven, the sun and the moon will be above him and also in front of his face.

Some Names and Attributes of Allâh approved from *Sunnah*

وَقَوْلُهُ ﷺ: «اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ[وَالأَرْضِ] وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ» رِوَايَةُ مُسْلِمٍ.

وَقَوْلُهُ ﷺ لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: «أَيُّهَا النَّاسُ! ارْبَعُوا عَلَى أَنْفُسِكُمْ؛ فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا، إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ» مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لاَ تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلاَةٍ قَبْلَ غُرُوبِهَا؛ فَافْعَلُوا» مُتَّفَقٌ عَلَيْهِ.

And the Prophet (صلى الله عليه وسلم) says, "O our Lord! The Lord of the seven heavens and the earth, the Lord of the great Throne and our Lord and the Lord of everything, the Splitter of the seed and the date-stone, Bringer of the Torah, the *Injeel*, and the Qur'ân, I seek through You the refuge from the mischief of myself, from the mischief of everything and the living being which is in Your possession. You are the First, nothing is before You; You are the Last nothing is after You; You are the High, nothing is above You; You are the Near, nothing is nearer than You. Defray our debt and render us carefree

from poverty". (*Muslim*).

When the *Sahaba* raised their voices at the time of the recitation of *Du'a,* the Prophet (صلى الله عليه وسلم) said, "O people! Keep yourselves under control. You are not calling a deaf or an absent Self. You are calling a Hearing, Seeing and a close Self. He is nearer to you than the neck of your riding animal". (*Al-Bukhari,* 8/262). "You will see your Lord in a way as you see the moon in the fourteenth night (of the lunar month) in whose vision there will be no obstruction for you. If you can regularly establish the worships to be performed before the rise of the sun and before the sun sets, then do perform them." (*Al-Bukhari,* 6/355).

The Prophet says, **"O our Lord..."** This *Hadith* contains the Names of Allâh - the First, the Last, the High, and the Near, etc. These names are from among the elegant ones. The Prophet (صلى الله عليه وسلم) has done such an explanation of them that no one can find scope to add anything more in it. He is the knower of the Names of his Lord more than that of the entire creatures and also knows best the meanings proved by these names. Therefore it is not permissible to give heed to the statement of any other person whoever he might be.

The Prophet (صلى الله عليه وسلم) has also taught us in this *Hadith* the way we should praise our Lord before asking Him for anything. He praises Allâh through His general Lordship which is common to all; then he praises Him through His special Lordship which is in the form of those three Scriptures which contain light and guidance for His slaves. Then he seeks refuge in Allâh, the Glorified, against the mischief of his lusts and the lusts of each creature; and then at the end of the *Hadith* he requests for the acquital of debts, that is, being free from poverty.

He says, **"O people! Keep..."** This *Hadith* shows the nearness of Allâh to His slaves. It is not necessary that one invokes Him loudly; He knows even the secrets and the whispers. The nearness mentioned in the *Hadith* is a nearness that encompasses things in

general, such as knowledge, hearing and seeing. These are not contrary to the Transcendance of Allâh over the creatures.

These authentic and continuous *Ahadith* are witnesses and reinforcers of the Qur'anic verses mentioned above which refer to the vision of Allâh and seeing the Face of Allâh in Paradise by the faithful ones. These two texts of the Qur'anic verses and the *Ahadith* prove two facts:

1. The Transcendance of Allâh over the creature, for the texts are clear on the issue that the slaves of Allâh will see Him above them.

2. The greatest of favours is to see the Noble Face of Allâh.

The Prophet (صلى الله عليه وسلم) says, **"You will see your..."** This means stating resemblance of one kind of vision with another kind of vision rather than of a visible thing with another visible thing. In other words, the seeing of Allâh by His slaves will be so evident and clear as the seeing of the moon in its complete form when it is both complete and without the obstruction of a cloud. That is why he further said, "There will be no obstruction..." which means closeness to the point of being in touch, another meaning with slightly different pronunciation will be injustice and the *Hadith* will purport to mean that you will find no misplacement or defrauding in His vision.

The Prophet (صلى الله عليه وسلم) has in this *Hadith* particularly mentioned the *Fajr* and *'Asr* prayers and has indicated that whoever offers them in congregation he will get perfect favours compared with which all the other favours are worthless. This *Hadith* gives an indication of both these prayers. This is supported by the following *Hadith* also. The Prophet (صلى الله عليه وسلم) says:

«يَتَعَاقَبُونَ فِيكُمْ: مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الصُّبْحِ وَصَلاَةِ الْعَصْرِ»

"The angels of night and the angels of day come amongst you by turns and join one another in the *Fajr* and *'Asr* prayers." (*Al-Bukhari* 1/310, and *Muslim*).

Ahlus-Sunnah wal Jama'ah are moderate among all sects of *Ummah*

إِلَى أَمْثَالِ هٰذِهِ الأَحَادِيْثِ الَّتِيْ يُخْبِرُ فِيهَا رَسُوْلُ اللهِ ﷺ عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ؛ فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ يُؤْمِنُوْنَ بِذٰلِكَ؛ كَمَا يُؤْمِنُوْنَ بِمَا أَخْبَرَاللهُ بِهِ فِي كِتَابِهِ؛ مِنْ غَيْرِ تَحْرِيْفٍ وَلاَ تَعْطِيْلٍ، وَمِنْ غَيْرِ تَكْيِيْفٍ وَلاَ تَمْثِيْلٍ، بَلْ هُمُ الْوَسَطُ فِي فِرَقِ الأُمَّةِ، كَمَا أَنَّ الأُمَّةَ هِيَ الْوَسَطُ فِي الأُمَمِ. فَهُمْ وَسَطٌ فِي بَابِ صِفَاتِ اللهِ سُبْحَانَهُ وَ تَعَالَى بَيْنَ أَهْلِ التَّعْطِيْلِ الْجَهْمِيَّةِ وَأَهْلِ التَّمْثِيْلِ الْمُشَبِّهَةِ. وَهُمْ وَسَطٌ فِي بَابِ أَفْعَالِ اللهِ بَيْنَ الْجَبْرِيَّةِ وَالْقَدَرِيَّةِ وَغَيْرِهِمْ وَفِيْ بَابِ وَعِيْدِاللهِ بَيْنَ الْمُرْجِئَةِ وَ[بَيْنَ] الْوَعِيْدِيَّةِ مِنَ الْقَدَرِيَّةِ وَغَيْرِهِمْ. وَفِي بَابِ [أَسْمَاءِ] الإِيْمَانِ وَالدِّيْنِ بَيْنَ الْحَرُوْرِيَّةِ وَالْمُعْتَزِلَةِ وَبَيْنَ الْمُرْجِئَةِ وَالْجَهْمِيَّةِ، وَفِي أَصْحَابِ رَسُوْلِ اللهِ ﷺ بَيْنَ الرَّافِضَةِ وَ[بَيْنَ] الْخَوَارِجِ.

In such *Ahadith* in which the Prophet (صلى الله عليه وسلم) gives information about Allâh the Mighty and the Glorious, the men of the Saved Sect, *Ahlus Sunnah wal Jama'ah*, have faith in the same manner as they have faith on the information given about them by Allâh in His Book without distortion and negation and without adding quality and resemblance. In fact, among all the sects of the *Ummah*, this sect alone is moderate just as the community of Muslims is a moderate one among all the communities.

The followers of the *Ahlus Sunnah wal Jama'ah* occupy a moderate position between the *Ahlut Ta'teel* (*Jahmiyah*)[1] and *Ahlut-Tamtheel*

[1] ***Al-Jahmiyah***: This sect of people came out in the last era of Umawi empire. It belongs to "Jahm bin Safwan" At-Tirmidhi. They deny the Names and Attributes of Allah, similiar to the extremists of *Murji'ah* and *Jabariyah*.

(*Mushabbiha*)[1] , and are moderate between the *Jabariyah*[2] sect and the *Qadariyah*[3] sect regarding the Acts of Allâh, and are moderate about the Promises of Allâh between the *Murji'ah*[4] and the *Wa'eediyah*[5] sects among *Qadariyah*, and are moderate on matters of the Faith and names of the religion between *Harooriyah*[6] and

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[1] ***Al-Mashabbiha*:** They are also called *Al-Mujassimah* They are opponent of *Al-Jahmiyah* in affirmation of Names and Attributes of Allah. They believe that Allah possesses Hand similiar to the hand of creatures, Hearing as hearing of creatures, Sight as sight of creatures etc. Exalted is Allah from that the wrong-doers say about Him. He is High and Great.

[2] ***Al-Jabariyah***: They are *Al-Jahmiyah* and all those people who follow them. Their belief is that slaves have no will and power to do good deeds and avoid bad. They are enforced to do all. Therefore, they are opponent of *Al-Qadariyah*.

[3] ***Al-Qadariyah***: They are *Al-Mu'tazilah* and all those who agreed with them. Their belief is that Allah the Exalted has enjoined the slaves to do good and forbided them from evil. He doesn't know His obedient slaves from among disobedients but only after committing the good or bad deeds. They are opponent of *Al-Jabariyah*.

[4] ***Al-Murji'ah***: They believe that *Iman* (Faith) is the name of testimony of heart and confession through tongue only. Actions through limbs are not the part of Faith. One group of them called *Karramiyah* says that *Iman* is only the confession of tongue. The extremists of them say: "It is only the testimony of heart, and *Shahadatain* is not to be proclaimed. They say that committing sins does not harm *Iman*, and likewise good acts do not benefit in state of *Kufr* (disbelief).

[5] ***Al-Wa'eediyah***: They are same as *Qadariyah* in the implementation of *Wa'eed*. They believe that if a person committing the major sin, dies without repentance, he will be in Hell-fire forever. The reason is that Allah has promised the sinners to Hell and Dooms and He never breaks His Promise.

[6] ***Al-Harooriyah***: They are *Al-Khawarij* who rebelled against Ali رضي الله عنه, when he accepted arbitration with Mu'awiyah رضي الله عنه. These people gathered in a place named "Haroora" which is located at two miles from Kufa and named *Harooriyah* in this respect.

Mu'tazilah, **and between** *Murji'ah* **and** *Jahmiyah*, **and are moderate regarding the Companions of the Prophet (صلى الله عليه وسلم) between the** ***Raafidah***[1] **and the** ***Khawarij***[2] **.**

The author says, **"In such *Ahadith*.."** The *Ahadith* that the compiler has mentioned here are not all the *Ahadith* related to the Attributes of Allâh proved by the Prophet (صلى الله عليه وسلم) but rather some of them. The compiler has stated that such *Ahadith*, in which the Prophet (صلى الله عليه وسلم) has given information about the Exalted Lord, also carry the same command about them, that is, the names and attributes mentioned in them must be believed in. After that, he has mentioned the beliefs of the *Ahlus Sunnah wal Jama'ah* that they should have faith in the attributes existing in the authentic *Sunnah* in the same way as in the matters stated by Allâh about Himself in the Book of Allâh, that is, without amplifications, distortions, reductions, and without giving them a quality or resemblance.

Then the author says, that the *Ahlus Sunnah wal Jama'ah* are the moderate community between the deviationists and the misguided of this nation just as the Muslim nation is a moderate nation between the nations of the past, Allâh says:

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

"Thus We have made you [true Muslims — real believers of Islamic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah* (legal ways)], a just (and the

[1] ***Ar-Raafidah***: They are the extremist sect of *Shiite (Shi'a)* who gave up Zaid bin Ali bin Husain when he showed love to Abu Bakr and Umar (رضي الله عنهما). They disregarded him in Kufa and adopted the same attribute as they have done with his grandfather i.e. Husain.

[2] ***Al-Khawarij***: They are *Al-Khawarij* who rebelled against Ali رضي الله عنه when he accepted arbitration with Mu'awiyah رضي الله عنه. These people gathered in a place named "Haroora" which is located at two miles from Kufa and named *Harooriyah* in this respect.

best) nation, that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you" (*Surah Al-Baqarah*, 2:143).

'Just' means - moderate and better, as has already occurred in the *Hadith*. In this way this nation is moderate among all those nations which fell into fatal extremism of deviation from the Straight Path or got strayed due to short sightedness. There are many nations which committed exaggeration about the creatures and ascribed them the attributes and privileges of the Creator just as the Christians committed exaggeration about the Messiah and the monks. There are some in these communities who acted unjustly with the Prophets and Messengers and went to the extent of murdering them and rejected their mission such as the Jews who killed Prophet Zacharia and Yahya (John) and tried to crucify Jesus and levelled false charges against him. But this Muslim nation has faith in all those Messengers who were sent by Allâh; it believes in their teachings and recognises their lofty status with which they were bestowed.

There are some such communities also who refused to act according to the prohibited or permissible things and some committed extremism and made even the permitted and sacred things as forbidden, but for this Muslim nation, Allâh held the sacred things permissible and the filthy and profane things as forbidden. These things apart, there are a number of issues through which Allâh obliged this perfect nation and made it a better nation.

Likewise the *Ahlus Sunnah wal Jama'ah* are on the Right Path and a moderate people among the heretical innovators and from those who strayed from the Straight Path.

The author says, **"in matters of the Attributes of Allâh they are moderates..."** The *Ahlus Sunnah wal Jama'ah* are a moderate group among those who negate and reduce the Exalted Self of Allâh from His Supreme Attributes and rather deny them, and divert the

correct meanings of the Qur'ânic verses and the authentic *Ahadith* that relate to the Attributes of Allâh, to their own assumed meanings without any valid reasoning and clear understanding. For example, they call the Mercy of Allâh, His Will for Goodness and call His Hand as His Power, so also they call His Eye as His protection and watchfulness, and His rising Himself over His Throne as His domination. Likewise there are also many varieties of negation and reduction of which, along with the belief in Allâh, they are captives of their own make -beliefs, and are under the illusion that the establishment of these attributes with Allâh can be understood on the same lines as the establishment of the attributes in the creatures. Someone has aptly remarked:

وَقُصَارَى أَمْرِ مَنْ أَوَّلَ أَنْ ظَنُّوا الظُّنُوْنَا فَيَقُوْلُوْنَ عَلَى الرَّحْمٰنِ مَا لاَ يَعْلَمُوْنَا

"The brief story of those who resort to amplification is that they set up a number of notions and one of these is the various things they say about the Most Merciful which they do not know themselves."

The *Jahmiyah* are called the people of nullification or negation. This ideology relates to Al-Jahm Ibn Safwan At-Tirmidhi, the leader of straying and misguidance. This term later acquired wider meaning and began to be used for every such person who negates any one from amongst the many Names and Attributes of Allâh. In this way, this word includes all the cynical groups such as the philosophers, *Mu'tazilah*, *Asha'irah*, *Qaraamitah* and *Baatiniyah*, etc.

Likewise *Ahlus Sunnah wal Jama'ah* are a middle group between the negating *Jahmiyah* and the resemblers known as *Mushabbiha* who have made Allâh resemble His creatures and explained Him in terms of His slaves. Allâh has refuted both these groups in His Statement as follows:

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ﴾

"There is nothing like unto Him."

This refutes the *Mushabbiha*; and the Statement of Allâh:

﴿وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"And He is the All-Hearer and the All-Seer,"

refutes the *Mu'attilah* and *Jahmiyah*.

Ahlul-Haqq (The followers of truth) are those who prove the Attributes of Allâh without invoking resemblance, and keep Him free from the resemblance with the creatures without denial. Thus they have adopted a better path than both the groups that they followed the path of *Tanzeeh* and *Ithbaat* and abandoned the path of those who made the mistake of believing in resemblance and negation.

The author says, **"and are moderate between..."** Sheikh Allamah Muhammad bin Abdul Aziz bin Maani' says in the original notes of this passage:

> People have differed about the deeds of the slaves of Allâh saying whether or not they are within the Power of Allâh? Jahm and his followers *Al-Jabariyah* say that action is under the Power of the Lord but not under that of His slaves. *Al-Ash'ari* and his followers say: That which is effective in what is under the control is the Power of the Lord and not of His slaves. The *Mu'tazilah* in general, that is the *Qadariyah* who negate *Qadar*, say that the thing in which the slave of Allâh has the power, the Power of Allâh is not exactly on that thing. But they have differed on the question whether or not He has power over something similar to that thing. The Basarians such as Abu Ali and Abu Hashim accept it as proved, and Al-Ka'bee and his Baghdadi followers deny it.
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> *Ahlul-Haqq* say that the acts of the slaves are such that they made the slaves obedient and also defiant. These acts are the creatures of Allâh and Allâh سبحانه is Alone in bringing into being the creatures. There is no creator except Him. When the *Al-Jabariyah* went to the extreme in the affirmation of *Qadar*, they completely negated the actions of the slaves; and the

deniers of *Qadar*, the *Mu'tazilah*, regarded men as the creator like Allâh.That is why they became the *Majoos*[1] of this nation. Allâh guided the *Ahlus Sunnah* in this controversial matter with truth by His Command. "And Allâh shows the path of truth whomsoever He wills." Thus they said that the slaves of Allâh are doers and Allâh is the creator of their selves and their acts. Allâh says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

"Allâh created you and all that you do."

We have quoted this original passage, for this is an excellent summary of the creed of the theologians on problems of the fate and the human acts.

The author says, **"in the matter about the promises..."** That is the *Ahlus Sunnah wal Jama'ah* are on truth and justice from the *Murji'ah* who hold the view that sin is not particularly harmful if accompanied by Faith, just as obedience is useless if combined with *Kufr*. *Murji'ah,* have the notion that Faith is the name of only testifying by one's heart even though one may not affirm it with the tongue. This name of theirs is ascribed to the word *Al-Irjaa'* which means delay. In other words, they have given action a secondary position to Faith.

There is no doubt in it that *Al-Irjaa'* is *Kufr* in this sense. One who holds such a belief is an outcast from the Islamic fold. For Faith the prerequisites are affirming with tongue, believing with heart, and acting with limbs. If any of these three remains absent, the man will not remain a believer (*Mu'min*).

Al-Irjaa' has been ascribed to some *Imam* of Kufa such as Imam Abu Hanifah, and others who say that deeds are not included in Faith. However, they agree with the *Ahlus Sunnah* that Allâh will

[1] The *Majoos* or Magians believed that Allah and Satan were in competition with one sometimes overcoming the other, and that Satan created evil while Allah created good.

later take out those persons from Hell whom He will have punished because their committing the major sins. This will take place because of intercession etc. They also hold that an oral statement is necessary for Faith and that the deeds which have been enjoined are obligatory to perform and one who abandons them is deserving of punishment. This type of *Al-Irjaa'* is not *Kufr*, although it is a false and heretical statement in so much as those people have excluded action from faith.

The *Wa'eediyah*[1] sect says that from a rational point of view, it is obligatory upon Allâh that He punishes the sinful and rewards the obedient. So according to them it is not permissible to believe that Allâh should pardon a person who died after committing a major sin without atoning for it. This creed of theirs is false and runs counter to the Qur'ân and the *Sunnah*. Allâh has said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

> "Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases" (*Surah An-Nisa'*, 4:48).

The *Hadith* has frequent references that the sinful believers in *Tauhid* will be taken out of Hell and will be admitted to Paradise.

The creed of *Ahlus Sunnah wal Jama'ah* is that of moderation in between that of the *Murji'ah* who negate the creed of the *Wa'eed* (menaces) and that of the *Qadariyah* who affirm it. According to them (i.e. *Ahlus Sunnah*), if a person dies after committing a major sin and his case is lying before Allâh, then Allâh may, if He wills, punish him or He may pardon him, as is clear from the Qur'ânic verse mentioned earlier. But if Allâh punishes him, He will not suffer from this punishment like the disbelievers but will get out of

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[1] ***Al-Wa'eediyah***: They are same as *Qadariyah* in the implementation of *Wa'eed*. They believe that if a person committing the major sin, dies without repentance, he will be in Hell-fire forever. The reason is that Allah has promised the sinners to Hell and Dooms and He never breaks His Promise.

Hell and enter Paradise.

The author says,"**On matters of the Faith...**" The problem of the names and the precepts is the first Islamic problem which created controversies between different groups. The political events and wars that took place between Ali and Mu'awiyah on that time and as a result of which, sects like the *Khariji*, the *Rafidi* and the *Qadariyah* came into being, made a tremendous impact on them. The words *Asma* means the terms used in religion such as *Mu'min*, Muslim, *Kafir* and *Fasiq* etc. And precepts signify the precepts meant about them in this world and the Hereafter.

The creed of the *Khawarij*, the *Harooriyah* and the *Mu'tazilah* is that the term *Imân* (Faith) can be used only for that person who testifies from heart, affirms by the tongue and acts upon all those matters that have been enjoined, and avoids all the major sins. According to them, a person who commits the major sins, is not deserving of being called a *Mu'min* (faithful). On this point both the parties have agreed, but the difference among them lies on the issue whether such a person will or will not be called a *Kafir*. *Al-Khawarij* call such a man *Kafir* and consider it permissible to fight with and pillage him. For this reason they called Ali and Mu'awiyah and their companions *Kafir* and regard all those matters permissible about them which they regard permissible against the *Kafir*.

The *Mu'tazilah* say that one who is guilty of a major sin is excluded from *Iman* but not included in *Kufr*. He occupies a position between both the extremes. This is one of those principles of which the creed of *E'tizaal* (the *Mu'tazilah*) was founded.

Albeit both the parties have agreement on the fact that whoever dies on major sin without repenting for it, he will always remain in Hell. So there is agreement in both the groups on two matters:

1. Negation of Faith in those who are guilty of major sins.
2. Their eternal abode with the *Kafir* in Hell.

Of course, there have occurred differences among them at two places. One is whether or not to call such men *Kafir* and consider their blood and property permissible; and this is a worldly command. The statement of the creed of the *Murji'ah* has already been made before, that is, sin is not harmful to Faith because even when one is guilty of a major sin he remains, in their view, a perfect believer and does not deserve to be thrown into Hell.

The creed of the *Ahlus Sunnah wal Jama'ah* is the path of justice in between these two. According to them, the guilty of the major sins is a believer with a deficient Faith. His Faith has suffered to the extent he has committed sins. They, however, do not deny his Faith completely as the *Khawarij* and the *Mu'tazilah* do, and neither do they say that such persons are perfect in faith as the *Murji'ah* and the *Jahmiyah* say. According to them (i.e. *Ahlus Sunnah*), the end of such sinners in the Hereafter will be that Allâh will pardon them and will enter them into Paradise at the very outset or infliction of punishment to the extent of their sin. Then He will take such a man out of Hell and put him into Paradise as has already been stated before. This stand is also a moderate one between that which says that they will always remain in Hell and that which holds that they do not deserve to be punished at all for their sins.

The author says, **"regarding the Companions (*Sahaba*)..."** This thing is widely known that the cursed *Rawafid* use abusive language against the *Sahaba*; send abominations at them, and often call all of them, or at least some of them, *Kafir*. A majority of them, despite abusing the *Sahaba* and the Guided Caliphs, make hyperbolic statements in favour of Ali and his progeny, and hold divine beliefs (belief of *Uloohiyah*) in them. These people had already become known during the life time of Ali (رضي الله عنه) under the leadership of Abdullah bin Saba'. This man was a Jew, but later turned Muslim. He tried to cause a lot of damage to Islam and the Muslim community just as the Jews did for Christianity and spoiled it altogether. Ali (رضي الله عنه) burned them in fire to suppress this mischief. In a statement ascribed to them he says:

لَمَّا رَأَيْتُ الأَمْرَ أَمْرًا مُنْكَـرًا   أَجَّجْتُ نَارِي وَدَعَوْتُ قُنْبَـرًا

"When I saw the matter (a forbidden matter i.e. apostasy) I burnt my fire and asked Qumbar to come."

The *Khawarij* countered these *Rawafid* and called Ali and Mu'awiyah and all those *Sahaba* who accompanied them, *Kafir*; entered into a war with them and declared that it was permissible to take their life and property.

The *Ahlus Sunnah wal Jama'ah* adopted the path of moderation between their overstatements and understatements. Allâh guided them to recognise the nobility of the *Sahaba* of their Prophet (صلى الله عليه وسلم) for they are the most perfect men of the Islamic community from the point of view of Faith, Islam and knowledge and intelligence. But they did not overstate their importance either and did not hold the belief that they were infallible. They rather paid whatever was properly due to them. They loved them for having been their vanguard in Islam, for having striven in the growth of Islam and having taken part in the *Jihad* along with the Prophet (صلى الله عليه وسلم).

Rising of Allah over the Throne, does not negate His having being with creatures

وَقَدْ دَخَلَ فِيمَا ذَكَرْنَاهُ مِنَ الإِيْمَانِ بِاللهِ الإِيمَانُ بِمَا أَخْبَرَ اللهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ عَنْ رَسُوْلِهِ، وَ أَجْمَعَ عَلَيْهِ سَلَفُ الأُمَّةِ؛ مِنْ أَنَّهُ سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ؛ عَلَى عَرْشِهِ، بَائِنٌ مِنْ خَلْقِهِ، وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوْا، يَعْلَمُ مَا هُمْ عَامِلُوْنَ؛ كَمَا جَمَعَ بَيْنَ ذٰلِكَ فِيْ قَوْلِهِ: ﴿هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿وَهُوَمَعَكُمْ﴾ أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ فَإِنَّ هٰذَا لاَتُوْجِبُهُ اللُّغَةُ، [وَهُوَ خِلاَفُ مَا أَجْمَعَ عَلَيْهِ سَلَفُ الأُمَّةِ، وَخِلاَفُ مَا فَطَرَ اللهُ عَلَيْهِ الْخَلْقَ] بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللهِ مِنْ أَصْغَرِ مَخْلُوْقَاتِهِ، وَهُوَ مَوْضُوْعٌ فِي السَّمَآءِ، وَهُوَ مَعَ الْمُسَافِرِ وَغَيْرِ الْمُسَافِرِ أَيْنَمَا كَانَ،

وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ، رَقِيْبٌ عَلَى خَلْقِهِ، مُهَيْمِنٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِمْ... إِلَى غَيْرِ ذٰلِكَ مِنْ مَعَانِي رُبُوْبِيَّتِهِ. وَكُلُّ هٰذَا الْكَلاَمِ الَّذِي ذَكَرَهُ اللهُ ـ مِنْ أَنَّهُ فَوْقَ الْعَرْشِ وَأَنَّهُ مَعَنَا ـ حَقٌّ عَلَى حَقِيقَتِهِ، لاَيَحْتَاجُ إِلَى تَحْرِيْفٍ، وَلٰكِنْ يُصَانُ عَنِ الظُّنُوْنِ الْكَاذِبَةِ؛ مِثْلِ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ﴿فِي السَّمَآءِ﴾؛ أَنَّ السَّمَآءَ تُظِلُّهُ أَوْ تُقِلُّهُ، وَهٰذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ الْعِلْمِ وَالإِيْمَانِ؛ فَإِنَّ اللهَ قَدْ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ، وَهُوَ يُمْسِكُ السَّمَاوَاتِ وَالأَرْضَ أَنْ تَزُوْلاَ، وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الأَرْضِ؛ إِلاَّ بِإِذْنِهِ، وَمِنْ آيَاتِهِ أَنْ تَقُوْمَ السَّمَاءُ وَالأَرْضُ بِأَمْرِهِ.

Whatever we have stated about having faith in Allah also includes having faith in that thing too which Allah described in His Book and is repeatedly proved from the Prophet (صلى الله عليه وسلم); and the *Salaf* (elders) of the *Ummah* have had consensus on it. In other words, Allah سبحانه rose over His Throne and is separate from His creatures. But Allah the Exalted is with His creatures wherever they are. He knows whatever people do, as He says in the verse: "He it is Who created the heavens and the earth in Six Days and then *Istawa* (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do" (*Surah Al-Hadid*, 57:4). The meaning of Allah's Statement "And He is with you,"— is not that He is part and parcel of the creation. Lexicography does not explain this. The moon is a sign from the signs of Allah and amongst His small creatures; and it has been kept in the heaven. But even then it is with the traveller and the non-traveller wherever they are.

Allah the Exalted is keeping a watch on His creatures from His Throne and is a watch tower to them, etc., etc. Whatever Allah has mentioned, that is, He is above the heavens and is with us, is true in its essence; there is no point for distortion in it, but one must avoid conjectures and hunches. For example the hunch, that the Statement of Allah *Fis-Samaa'* has the apparent meaning as the heaven is overshadowing Him and is surrounding Him, is false from the point of view of men of learning as well as of the faithful ones. The *Kursi* of Allah is encompassed both over the heavens and the earth. He protects the heavens and the earth from falling apart and saves the heavens by His command that it might not fall on the earth. This is from one of His signs that the heaven and the earth remain established by His Command.

The author says, "**What we have stated about...** have consensus on it." The author has clarified here the points of the Highness of Allah, His establishing Himself over the Throne and His being separate from His creatures. This is what Allah has described in His Book and the same is proved from the repeated *Ahadith* of the Prophet (صلى الله عليه وسلم), and the *Salaf* of the *Ummah*, who are the most perfect people from the point of

view of knowledge and Faith, are unanimous about it. The aim of this description is to emphasize this point mentioned in the earlier pages and to emphatically contradict the denials made by the *Jahmiyah, Mu'tazilah* and their followers—the *Asha'irah*. Then he describes that the fact, that Allah rose over the Throne, does not negate His having companionship and closeness with His creatures. This is because companionship does not mean intimacy and apparent closeness. He has given an example saying that the moon which is in the heaven stays with the traveller and the non-traveller everywhere, due to the extent of its light and its appearance, wherever they are. So if such a thing could be true for the moon which is a small creature of Allah, then why will it not be true for that High and Most Informed One Who is encompassing through Knowledge and Power over all His slaves; He is aware of them, He hears them, sees them and knows their secrets and whispers. In fact the whole universe, all the heavens and the earth, and everything from the earth to Mighty Throne is before Him in the same way as a small round fruit in our hand. Will it not be proper to say about Him who has such a Grace that He is with His creation despite being high above it? He is Exalted, and is separate from His creatures. In fact it is enjoined that we should have complete faith on His Transcendency and companionship and it is necessary to believe that all this is true in respect of its reality. It does not need corrupt interpretations and illusive notions as is clear from this Statement of Allah: "He is with you." The belief in the companionship of intimacy and composition as is understood by the *Hulooliyah*,[1] or, to follow from Allah's phrase 'in the heaven' that the heaven is a spot which is encompassing Allah, is not correct, for His *Kursi* (Place of His Two Feet) has covered all over the heavens and the earth. Exalted is He up to Whom the conjecture of the deluded can never reach nor the explanation of the scholars can conceive it.

[1] ***Al-Hulooliyah:*** Those who believe that Allah is everything and everywhere and vice-versa. They are extremists of *Al-Mushabbiha*.

To have faith in the Attributes which Allah qualified for Himself

وَقَدْ دَخَلَ فِي ذٰلِكَ الإِيْمَانُ بِأَنَّهُ قَرِيْبٌ [مِنْ خَلْقِهِ] مُجِيْبٌ؛ كَمَا جَمَعَ بَيْنَ ذٰلِكَ فِيْ قَوْلِهِ: ﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ﴾ وَقَوْلِهِ ﷺ: «إِنَّ الَّذِي تَدْعُوْنَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ» وَمَا ذُكِرَ فِي الْكِتَابِ وَالسُّنَّةِ مِنْ قُرْبِهِ وَمَعِيَّتِهِ لاَيُنَافِي مَا ذُكِرَ مِنْ عُلُوِّهِ وَفَوْقِيَّتِهِ؛ فَإِنَّهُ سُبْحَانَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِيْ جَمِيْعِ نُعُوْتِهِ. وَهُوَ عَلِيٌّ فِي دُنُوِّهِ، قَرِيْبٌ فِي عُلُوِّهِ. وَمِنَ الإِيْمَانِ بِاللهِ وَكُتُبِهِ الإِيْمَانُ بِأَنَّ الْقُرْآنَ: كَلاَمُ اللهِ، مُنَزَّلٌ، غَيْرُ مَخْلُوْقٍ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَعُوْدُ، وَأَنَّ اللهَ تَكَلَّمَ بِهِ حَقِيْقَةً، وَأَنَّ هٰذَا الْقُرْآنَ الَّذِي أَنْزَلَهُ عَلَى مُحَمَّدٍ ﷺ هُوَ كَلاَمُ اللهِ حَقِيْقَةً، لاَكَلاَمَ غَيْرِهِ. وَلاَيَجُوْزُ إِطْلاَقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَنْ كَلاَمِ اللهِ، أَوْ عِبَارَةٌ، بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوْهُ فِي الْمَصَاحِفِ؛ لَمْ يَخْرُجْ بِذٰلِكَ عَنْ أَنْ يَكُوْنَ كَلاَمَ اللهِ تَعَالَى حَقِيْقَةً، فَإِنَّ الْكَلاَمَ إِنَّمَا يُضَافُ حَقِيْقَةً إِلَى مَنْ قَالَهُ مُبْتَدِئًا، لاَ إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا. وَهُوَ كَلاَمُ اللهِ حُرُوْفُهُ وَمَعَانِيْهِ، لَيْسَ كَلاَمُ اللهِ الْحُرُوْفَ دُوْنَ الْمَعَانِي، وَلاَ الْمَعَانِي دُوْنَ الْحُرُوْفِ.

وَقَدْ دَخَلَ أَيْضًا فِيْمَا ذَكَرْنَاهُ مِنَ الإِيْمَانِ بِهِ وَبِكُتُبِهِ وَبِمَلاَئِكَتِهِ وَبِرُسُلِهِ: الإِيْمَانُ بِأَنَّ الْمُؤْمِنِيْنَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ عِيَانًا بِأَبْصَارِهِمْ كَمَا يَرَوْنَ الشَّمْسَ صَحْوًا لَيْسَ [بِهَا] سَحَابٌ، وَكَمَا يَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لاَيُضَامُّوْنَ فِي رُؤْيَتِهِ. يَرَوْنَهُ سُبْحَانَهُ وَهُمْ فِي عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرَوْنَهُ بَعْدَ دُخُوْلِ الْجَنَّةِ؛ كَمَايَشَاءُ اللهُ.

To have faith that Allah is close and Answerer of the invocation is also included here as He has collected these attributes in this

Statement: "And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge)" (*Surah Al-Baqarah*, 2:186). And the Prophet (صلى الله عليه وسلم) says, "The One whom you are calling is nearer to you than the neck of your riding animal" (*Al-Bukhari: Tauhid*). The closeness of Allah and His companionship that is mentioned in the Qur'ân and the *Sunnah* is not opposed to the Transcendance and Dominance of Allah the Glorified, for in all the attributes there is nothing like Allah, and He is high in His closeness and close in His height.Having faith in Allah and in His Books includes having faith in these things also that the Qur'ân is the Statement of Allah, it has been sent down and is uncreated. It began by His Self and will return to His Self, and that Allah has really spoken it. And this Qur'ân which has been sent down on Muhammad (صلى الله عليه وسلم) by Allah is really the Statement of Allah, not of any other one. To apply the word "reporting" is not permissible for the reason that it purports to be the Speech of Allah or is its interpretation, but rather when people read it or write it in scriptures, then in reality it does not get excluded from being the Speech of Allah. In fact the speech is related to that one who has spoken at the beginning and not on that who has communicated it from him or done a rendering of it. Thus, the Qur'ân is the Speech of Allah with letters and meanings. It is not so that the letters are the Speech of Allah but not the meanings or that the meanings are the Speech of Allah but not the letters.

In the category of the Faith in Allah, and the Faith in His Books, His angels and His Prophets which we have already mentioned, this Faith is also included that the faithful (believers) will see Allah face to face with their own eyes on the Day of Judgement just as they see the sun in the clear atmosphere in a cloudless sky, and just as they see a full moon when there is no obstruction in its visibility. The believers will likewise see Allah in the Plain of Resurrection. Then they will see Him again after entering Paradise in whatever form Allah wills.

The author says, **"To have faith that.."** Allah qualified His Self with

such attributes that He is close by and answers. It is enjoined to have belief in them. Allah the Glorified is close to him who calls Him and who whispers to Him. He hears his prayer and whispers and answers his invocations whenever and in whatever form he likes. Thus Allah is close by through knowledge and encompassing, as He says:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ﴾

> "And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge)" (*Surah Qaf*, 50:16).

This shows that between the mention in the Qur'ân and the *Sunnah* regarding His closeness and companionship, and the mention in the Qur'ân and *Sunnah* regarding His transcendance and dominance, there is no discrepancy. All these are the Attributes of Allah worthy of Him, and there is nothing like Him in all matters.

The author says, **"Having faith in Allah..."** The author has included the belief in the Qur'ân—on the grounds that this is the Speech of Allah—in the belief in Allah, for this is also an Attribute of Allah from amongst His Attributes. Without this, the Faith in Allah will not be complete. The reason is that speech is an attribute of the speaker and Allah the Glorified is qualified with the attribute that He can speak about anything whenever He wishes, and will go on speaking. In this sense, the variety of His Speech is the most ancient although individual statements continue to appear one after another according to His Wisdom.

We have already stated that the Qur'ân is the Speech of Allah. The relationship of the attribute is towards the One to Whom it is attributed which shows that the Qur'ân is the Attribute of Allah the Pure, and He has really spoken with words, meanings and the voice. From amongst the *Mu'tazilah* those who entertained the notion tha the Qur'ân is created, have fabricated a great lie on Allah anc denied the Speech of Allah as an attribute, and made it an attribut of the creature. This is also a fabrication on the discipline o

lexicography, for here the speaker is not in the sense of the creator of the speech. And those who doubted that the Qur'ân, which is present among us, is a narrative of the Speech of Allah such as the *Al-Kullabiyah*[1] or that it is an interpretation of His Speech as the *Asha'irah* say, they have agreed with half the statement of the *Mu'tazilah*, that is, they have made a difference between words and meanings. They regarded the words as creatures and the meanings as an interpretation of the eternal attribute. They have also acted like the Christians, that they believe that the *Lahoot* (god or divine nature) entered into *Nasoot* (human nature i.e. Jesus), and Jesus is eternal partly and creature partly. He is incarnation in the created words. Thus, such people have regarded the meaning which is an eternal attribute as incarnation in the sense of the created words. Thus they have regarded words as *Nasoot* for the meaning.

And the Qur'ân is the Speech of Allah in whatever way it is utilized. So, our recording it in scriptures or reciting it by tongue, does not exclude it from becoming the Speech of Allah. This is because, the speech is ascribed to him who has said it at the outset rather than to him who said it as a conveyer or communicator.

The meaning of this statement of the *Salaf* is that this word (i.e. *Bada'a* has been derived from *Al-Bad'u* (البدء) that is, He is Allah Who spoke it in the beginning. It has not emanated from other than Him. It could also be assumed that after being derived from *Al-Budu* it conveys the sense of manifestation, that is, Allah is that Self Who spoke it, and it came into manifestation from Him and not from other than Him. And the meaning of "*Wa ilaihi ya'ood*" is that it returns to Him in respect of the attribute, for this attribute is established with His Self. It has also been said that it means its return to Him at the end, that is, when it is lifted up from the records

[1] *Al-Kullabiyah*: They are the followers of Abdullah bin Sayeed bin Kullab. They believe that Attributes of Allah are not for Him, not for others. They say that the Names of Allah are same as of His Attributes. They do not differ between Attributes of Self of Allah and between Attributes of Actions of Allah.

and the hearts, as has been mentioned among the signs of the Day of Resurrection. The issue of the faith in the Qur'ân being included in the faith in the Scriptures is for the reason that it is so demanded by the correct faith in the Scriptures that the slave has faith that Allah has spoken these Scriptures with these words and meanings, and all this is His Speech rather than of any other. It is He Who spoke the Torah in the Hebrew language, and the Evangels in the Syriac language and the Qur'ân in the Arabic.

The author says, "...**which we have already mentioned...**" We have already quoted this discussion that the believers will see their Lord in Paradise as is evident from the Qur'ânic verses and the clear *Ahadith*. For this reason we do not consider it necessary to take up this discussion again.

But from the statement of the author يرونه سبحانه وهم في عرصات القيامة, an impression is created that this vision will also be specific to the believers. The correct thing is that it will be general for all those who will be present there when Allah will come among them to judge them, as is clear from the Qur'ânic verse:

﴿ هَلْ يَنظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ ﴾

"Do they then wait for anything other than that Allah should come to them in the shadows of the clouds" (*Al-Baqarah*, 2:210)

'Arasaat is the plural of *'Arasa* which means all such open spaces in which there is no construction.

To have faith in that which has been stated by the Prophet (صلى الله عليه وسلم) and will take place after death

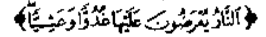
« وَمِنَ الإِيمَانِ بِالْيَوْمِ الآخِرِ الإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ مِمَّا يَكُونُ بَعْدَ الْمَوْتِ، فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ. فَأَمَّا الْفِتْنَةُ؛ فَإِنَّ النَّاسَ يُفْتَنُونَ أَوْ[يُمْتَحَنُونَ] فِي قُبُورِهِمْ، فَيُقَالُ لِلرَّجُلِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ، فَيَقُولُ الْمُؤْمِنُ: رَبِّيَ اللهُ، وَالإِسْلاَمُ دِينِي، وَمُحَمَّدٌ ﷺ نَبِيِّي. وَأَمَّا الْمُرْتَابُ؛ فَيَقُولُ: هَاهْ هَاهْ، لاَأَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ، فَيُضْرَبُ بِمَرْزَبَةٍ مِنْ حَدِيدٍ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ؛ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهَا الإِنْسَانُ؛ لَصَعِقَ. ثُمَّ بَعْدَ هٰذِهِ الْفِتْنَةِ إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ، إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرَى، فَتُعَادُ الأَرْوَاحُ إِلَى الأَجْسَادِ.

As regards the matter of having faith in the Hereafter, it also implies those things which have been stated by the Prophet (صلى الله عليه وسلم) and which will be disclosed after death. In this sense, the trial in the grave, the affliction in the grave and the Favours of Allah, are to be believed in. *Al-Fitnatu* means that people are put to trial in their graves. The person is asked, "Who is your Lord? Which is your religion? Who is your Prophet?" To those who have faith in Allah, He grants stability in the world and the Hereafter. Thus the believer says, "My Lord is Allah, and Islam is my religion and Muhammad (صلى الله عليه وسلم) is my Prophet." But the one who doubts, says "Alas, Alas, I do not know. I said what I heard other people say." Then he is struck by hammers of iron and at this he shrieks so loudly that every

creature except man hears him. If man would hear it, he would become unconscious. After this trial there is either favour or doom until the time the Day of Resurrection is established and the souls are returned to the bodies.

The author says, **"Faith in the Hereafter"** is one pillar out of the six pillars of *Iman* on which it is established. So, faith in the Hereafter cannot be perfect until the time one has faith in things which are the issues of the Unseen and about which the Prophet (صلى الله عليه وسلم) has informed us and which will take place after death. The rule laid down in this connection is that all those possible things about which the true Prophet (صلى الله عليه وسلم) has given information, must be believed in the same way as described. All these things are known through the Prophet (صلى الله عليه وسلم) and so the *Ahlus Sunnah wal Jama'ah* have faith in them exactly as they have been stated.

The skeptics and the atheists from among the philosophers and the *Mu'tazilah* deny these things, i.e. the questioning in the grave, favours and afflictions in the grave, the Path and the Balance, etc. They claim that these are not proved by rational arguments. According to them rationality is that first ruler without whose consent it is not permissible to have faith in anything. The *Ahadith* related to these things are rejected by them on the grounds that these *Ahadith* can be ascribed to only one transmitter of a particular grade (*Khabar Waahid*) and so they cannot be accepted as components of beliefs. They amplify the Qur'ânic verses related to them in such a way which are far removed from their real meanings. In the phrase ***'Fitnatul Qabr'*** the dependent relationship is in the meaning of *'fi'*, that is have faith in that trial which will take place in the graves. The original literal meaning of the word *Fitna* is to put gold etc., on fire with a view to removing the impurities from it. It was later used in the sense of testing. On the afflictions and the favours in the grave, the Commandment of Allah that descended in connection with the family of the Pharaoh argues that:



"The Fire; they are exposed to it morning and afternoon" (*Surah Ghafir*, 40:46);

and Allah says **about** the community of Noah:

﴿مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا﴾

"Because of their sins they were drowned, then were made to enter the Fire" (*Surah Nuh*, 71:25).

The Prophet (صلى الله عليه وسلم) says:

«الْقَبْرُ إِمَّا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ»

"The grave is either one of the lawns of Paradise or one of the ditches of Hell." (*Tirmidhi* 7/160, *Da'eef*).

Description of the Day of Resurrection and what will happen there

وَتَقُوْمُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللهُ بِهَا فِيْ كِتَابِهِ، وَعَلَى لِسَانِ رَسُوْلِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُوْنَ. فَيَقُوْمُ النَّاسُ مِنْ قُبُوْرِهِمْ لِرَبِّ الْعَالَمِيْنَ حُفَاةً عُرَاةً غُرْلاً، وَتَدْنُوْ مِنْهُمُ الشَّمْسُ، وَيُلْجِمُهُمُ الْعَرَقُ، فَتُنْصَبُ الْمَوَازِيْنُ، فَتُوْزَنُ بِهَا أَعْمَالُ الْعِبَادِ: ﴿فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَـٰلِدُونَ﴾ وَتُنْشَرُ الدَّوَاوِيْنُ، وَهِيَ صَحَائِفُ الأَعْمَالِ فَآخِذٌ كِتَابَهُ بِيَمِيْنِهِ، وَآخِذٌ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَرَاءِ ظَهْرِهِ؛ - كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿وَكُلَّ إِنسَـٰنٍ أَلْزَمْنَـٰهُ طَـٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ كِتَـٰبًا يَلْقَىٰهُ مَنشُورًا ۝ ٱقْرَأْ كِتَـٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا﴾

وَيُحَاسِبُ اللهُ الْخَلاَئِقَ، وَيَخْلُوْ بِعَبْدِهِ الْمُؤْمِنِ، فَيُقَرِّرُهُ بِذُنُوْبِهِ؛ كَمَا وُصِفَ ذٰلِكَ فِي الْكِتَابِ وَالسُّنَّةِ. وَأَمَّا الْكُفَّارُ؛ فَلاَيُحَاسَبُوْنَ مُحَاسَبَةَ مَنْ تُوْزَنُ حَسَنَاتُهُ وَسَيِّئَاتُهُ؛ فَإِنَّهُ لاَحَسَنَاتَ لَهُمْ، وَلٰكِنْ تُعَدُّ أَعْمَالُهُمْ، فَتُحْصَى، فَيُوْقَفُوْنَ عَلَيْهَا، وَيُقَرَّرُوْنَ بِهَا، [وَيُخْزَوْنَ بِهَا]

And the Day of Judgement will be established. Allah has given news about it in His Book through the lips of His Prophet (صلى الله عليه وسلم). The Muslims have consensus on it that people will rise from their graves, barefooted, naked and uncircumcised for Allah, the Lord of the worlds. The sun will come close to them; they will be drenched in sweat. Then the Balance will be erected and through it the deeds will be weighed. Those whose weight will be heavy are going to be successful and those whose weight will be light are the ones who are doomed to loss and they will always live in Hell. And the Records of

the deeds will be distributed. Some will take it by their right hand, some by the left hand; and some will take it by putting their hands behind the back, as Allah has said, "And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open." "(It will be said to him): 'Read your book. You yourself are sufficient as a reckoner against you this Day'" (*Surah Al-Isra'*, 17:13,14). Allah will check the account of the creatures and will remain with His faithful slave in isolation and will prove his sins, as His Attribute has been described in the Qur'ân and the *Sunnah*. But the accounting of the disbelievers will not take place with the balancing of the virtues and the vices, for they do not have any virtues, albeit each of their deeds will be enumerated one by one. They will be aware of them and confess them.

The author says: **"And the Day of Judgement will be established."** This indicates a horrendous Doomsday. This adjective has been used for particularisation which cannot be understood to mean the Small Doomsday which happens at the time of death as has been mentioned in the *Hadith*. The doomsday of the man is established right at the time of his death. It will happen in the way that when Allah will wish to end this world, He will command the angel *Israfil* to blow the Trumpet. When he will blow the Trumpet the first time then everything of the earth and the heaven will become unconscious except those whom Allah will not like to be in that state. The earth will become a plain without a leaf of grass and the mountains like soft sand dunes. All that will happen about which Allah has informed in His Book especially in *Surah At-Takweer* (The Overshadowing) and *Surah Al-Infitaar* (The Cleaving), this will be the last day of the world. Then Allah will order the heaven, that it should rain, for forty days, a matter like the semen of man. Then people will rise from their graves with the support of their back-bones. And all the humans will have become rotten and disintegrated, only their back-bones will remain. Then, when their creation and development will become complete, Allah will order

Israfil to blow the Trumpet the second time and at this the people will be revived in their graves and will rise up. The disbelievers and the hypocrites will say at that time:

﴿قَالُوا۟ يَـٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ﴾

> "Alas! Woe to us! Who has raised us up from our place of sleep".

And the faithful ones will say:

﴿هَـٰذَا مَا وَعَدَ ٱلرَّحْمَـٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ﴾

> "This is what the Merciful had promised," (*Yasin*, 36:52) and the Prophets had truly prophesied most.

Then the angels will assemble them in the Plain of Resurrection. They will be barefooted, naked and uncircumcised. *Ghurlan* is the plural of *Aghral* which means uncircumcised. The one who will be dressed first on the Day of Judgement will be Abraham as is mentioned in the *Hadith*. In the Plain of Resurrection the sun will come down close to the heads of the creatures and all of them will be drenched in sweat. Some up to the ankles, some up to the knees, some up to the breast, and some up to the neck. This will happen according to the deeds of each one. And there will be some who will be under the Shade of Allah the Mighty and Glorious. When the agony will become more acute then they will seek recommendation through the Messengers and the Prophets (عليهم السلام) that Allah may give them relief from this torture. Every Messenger will pass on the job to the one who followed him, until at last they will come to our Prophet (صلى الله عليه وسلم). He will say, "I am for it." Then he will intercede for them. Then they will be sent for being judged. There will be Balances erected there, and the deeds of the people will be weighed. Those will be real balances having one stick and two pans. Allah will turn the deeds of the people into bodies, which will have weights. The virtues will be kept in one pan and the vices in the other. Allah has stated:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَـٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ

خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴾

"And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners." (*Surah Al-Anbiya*, 21:47).

Then the Record of deeds will be distributed. One who will be given his Record in his right hand will be questioned lightly, and he will return happily towards his group. And one whose Record of deeds will be given in his left hand or from behind his back will shriek for his destruction and will be thrown into Hell and will say, "I wish that I had not been given my Record!". "And that I had never known, how my Account is" (*Surah Al-Haqqah*, 69:25,26),

and will say:

﴿ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾

"And the book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the *Mujrimûn* (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: 'Woe to us! what sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!' And they will find all that they did, placed before them, and your Lord treats no one with injustice." (*Surah Al-Kahf*, 18:49).

But the Statement of Allah **"And We have fastened..."** about which Raghib says that this means his that deed which has become separate from him. But its apparent meaning is that the word *Tair* means such portion of his in this world and whatever livelihood and deed is destined for him as is mentioned in the Statement of Allah:

﴿ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ﴾

"For such their appointed portion will reach them from the Book."

The author says, **"Allah will check..."** The meaning from this accounting is to remind them and to make them aware of whatever good and bad deeds they have sent earlier. Allah will enumerate them and they will have forgotten it. Allah said:

﴿ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ﴾

"Then to their Lord is their return and He shall then inform them of all that they used to do" (*Surah Al-An'am*, 6:108).

It has been mentioned in authentic *Ahadith* that:

«مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ فَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: يَارَسُولَ اللهِ! أَوَ لَيْسَ اللهُ يَقُولُ: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ فَقَالَ: «إِنَّمَا ذٰلِكَ الْعَرْضُ، وَلٰكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكْ»

The man who argues about his account will be punished. 'Aisha (رضي الله عنها) said, "O Prophet of Allah! Is not Allah saying 'He surely will receive an easy reckoning" (*Surah Al-Inshiqaq*, 84:8) He said, "This will be presented; but one whose account will be false, he will be destroyed." (*Al-Bukhari*, 1/81).

And the author says, **"...and will remain with His..."** It is reported by Ibn Umar (رضي الله عنهما):

عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ اللهَ عَزَّوَجَلَّ يُدْنِي مِنْهُ عَبْدَهُ الْمُؤْمِنُ، فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيُحَاسِبُهُ فِيمَا بَيْنَهُ وَبَيْنَهُ، وَيُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: أَلَمْ تَفْعَلْ كَذَا يَوْمَ كَذَا؟ أَلَمْ تَفْعَلْ كَذَا يَوْمَ كَذَا؟ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَأَيْقَنَ أَنَّهُ قَدْ هَلَكَ؛ قَالَ لَهُ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ.

"The believing slave will be close to Allah the Mighty and the Glorious. Allah will keep him under His protection and peace and whatever transaction takes place between Allah and His slave, he will audit it and will prove his sins. He will say, 'Did you not do such and such things'? Did you not do such a thing on that particular day?' When he will confess his fault and will be convinced that he is ruined then Allah will say, 'I

kept these sins a secret in the world, and today I pardon them for them'" (*Al-Bukhari*, 3/372).

The author says, **"They do not have any virtues..."** that is, for the disbelievers, for Allah says:

﴿ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴾

"And we shall turn to whatever deeds they (disbelievers, polytheists, sinners etc.) did, and We shall make such deeds as scattered floating particles of dust" (*Al-Furqan*, 25:23);

﴿ مَّثَلُ ٱلَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَىْءٍ ﴾

"The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned" (*Surah Ibrahim*, 14:18).

The truth is that whoever performs good deeds, he gets its reward in the world itself. When the Day of Judgement comes, he will find the record of his virtues white. It has also been said that on account of these virtues his afflictions excepting, of course, *Kufr* wil be made light.

Description of *Haud, Siraat,* Intercessions etc.

وَفِي عَرَصَاتِ الْقِيَامَةِ الْحَوْضُ الْمَوْرُودُ لِلنَّبِيِّ ﷺ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، آنِيَتُهُ عَدَدُ نُجُومِ السَّمَآءِ، طُولُهُ شَهْرٌ وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبُ مِنْهُ شَرْبَةً؛ لَايَظْمَأُ بَعْدَهَا أَبَدًا. وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ، وَهُوَ الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ، يَمُرُّ النَّاسُ عَلَيْهِ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمْحِ الْبَصَرِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالرِّيحِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْفَرَسِ الْجَوَادِ، وَمِنْهُمْ مَنْ يَمُرُّ كَرِكَابِ الإِبِلِ، وَمِنْهُمْ مَنْ يَعْدُوْ عَدْوًا، وَمِنْهُمْ مَنْ يَمْشِي مَشْيًا، وَمِنْهُمْ مَنْ يَزْحَفُ زَحْفًا، وَمِنْهُمْ مَنْ يُخْطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ؛ فَإِنَّ الْجِسْرَ عَلَيْهِ كَلَالِيبُ تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمَنْ مَرَّ عَلَى الصِّرَاطِ؛ دَخَلَ الْجَنَّةَ. فَإِذَا عَبَرُوا عَلَيْهِ؛ وَقَفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ، فَإِذَا هُذِّبُوا وَنُقُّوا؛ أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ.

وَأَوَّلُ مَنْ يَسْتَفْتِحُ بَابَ الْجَنَّةِ مُحَمَّدٌ ﷺ، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الأُمَمِ أُمَّتُهُ.

وَلَهُ ﷺ فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ:

أَمَّا الشَّفَاعَةُ الأُولَى؛ فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ، بَعْدَ أَنْ يَتَرَاجَعَ الأَنْبِيَآءُ آدَمُ وَنُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى ابْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ.

وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ؛ فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ. وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ.

وَأَمَّا الشَّفَاعَةُ الثَّالِثَةُ، فَيَشْفَعُ فِيمَنْ اسْتَحَقَّ النَّارَ، وَهٰذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصِّدِّيقِينَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيمَنْ اسْتَحَقَّ النَّارَ أَنْ لاَيَدْخُلَهَا، وَيَشْفَعُ فِيمَنْ دَخَلَهَا أَنْ يَخْرُجَ مِنْهَا.

وَيُخْرِجُ اللهُ مِنَ النَّارِ أَقْوَامًا بِغَيْرِ شَفَاعَةٍ، بَلْ بِفَضْلِهِ وَرَحْمَتِهِ، وَيَبْقَى فِي الْجَنَّةِ فَضْلٌ عَمَّنْ دَخَلَهَا مِنْ أَهْلِ الدُّنْيَا، فَيُنْشِيءُ اللهُ لَهَا أَقْوَامًا، فَيُدْخِلُهُمُ الْجَنَّةَ.
وَأَصْنَافُ مَا تَضَمَّنَتْهُ الدَّارُ الآخِرَةُ مِنَ الْحِسَابِ وَالثَّوَابِ وَالْعِقَابِ وَالْجَنَّةِ وَالنَّارِ وَتَفَاصِيلُ ذٰلِكَ مَذْكُورَةٌ فِي الْكُتُبِ الْمُنَزَّلَةِ مِنَ السَّمَآءِ، وَالآثَارِ مِنَ الْعِلْمِ الْمَأْثُورِ عَنِ الأَنْبِيَاءِ، وَفِي الْعِلْمِ الْمَوْرُوثِ عَنْ مُحَمَّدٍ ﷺ مِنْ ذٰلِكَ مَايَشْفِي وَيَكْفِي. فَمَنِ ابْتَغَاهُ وَجَدَهُ.

There will be *Haud Kauthar* in the Plain of Resurrection and at it the Prophet (صلى الله عليه وسلم) will come. Its water will be whiter than milk and sweeter than honey; and there will be cups at it as many in number as the stars in the sky. Its length can be covered in a month's journey and so also its breadth. Whoever drinks from it once, will never feel thirsty again. *Siraat* is laid across the back of Hell. It is a bridge between Paradise and Hell. People will be able to cross it according to their deeds. Some will cross it within twinkling of an eye; some will pass like lightning, some like fast wind, some like a speeding horse and some like riding a camel; some will cross it running and some walking. Some will be dragged across and some will be just picked up and thrown into Hell. There will be hooks on this Bridge which will pick up people according to their deeds. One who will cross this Bridge will be admitted to Paradise. When they will cross it, they will be stopped at the point between Hell and Paradise, and some will have to give reprisals for some others. When they will become purged from it, they will get the permission to enter Paradise.

The first person to have the gates of Paradise open will be Muhammad (صلى الله عليه وسلم) and from among all the nations,the

nation of Muhammad (صلى الله عليه وسلم) will be the first to enter. On the Day of Judgement, Muhammad (صلى الله عليه وسلم) will have the privilege of making three intercessions.

The first intercession will take place in the Plain of Resurrection, and Allah will pronounce His Judgements after this intercession. The privilege to intercede will reach Muhammad (صلى الله عليه وسلم) after all the Prophets like Adam, Noah, Abraham, Moses and Jesus the son of Mary, have expressed their inability.

The second intercession will take place regarding the people of Paradise that they should be allowed to enter Paradise. Both these intercessions are the special privileges for the Prophet (صلى الله عليه وسلم).
The third intercession will be in relation to those who deserve to be cast into Hell. This intercession will be made by Muhammad (صلى الله عليه وسلم) and also by all the other Prophets and the pious men. The intercession will be an appeal to Allah that he does not cast into Hell the one who deserves it and the ones who have already been cast are taken out. Allah will take out many people from Hell on account of His Generosity and Mercy without any intercession. From the people of the world who would enter Paradise, there would still remain enough space. For this, Allah will create more people and put them in Paradise.

And the accounts about the Hereafter, reward and punishment, Paradise and Hell and the details about various other stages are mentioned in the heavenly Books and the chosen knowledge of the Prophets; particularly in the chosen knowledge of the Prophet Muhammad (صلى الله عليه وسلم), a perfect outline is available. Whoever looks for it will certainly get it'.

The author says, " **in the Plain of Resurrection...**" In the description of the *Haud* (the pool), the *Ahadith* have been mentioned repeatedly by transmitters of all grades. More than thirty *Sahaba* have narrated them. One who denies it, for him it is appropriate that he is withheld from the *Haud* at the time when his thirst is at the peak. It has been mentioned in *Ahadith*:

«إنَّ لِكُلِّ نَبِيٍّ حَوْضًا»

"There will be a *Haud* for every Prophet".

The *Haud* of our Prophet (صلى الله عليه وسلم) will be the largest and the sweetest, and the number of those who will drink from it will be the biggest. May Allah include us among them.

The author says, "***Siraat* is laid across...**" The meaning of *Siraat* is a broad way. It is said that it is so named because the real meaning of this word is characterised by devouring and the word suits the name for it devours the convoys. It is also used in the sense of the usual path as Allah says:

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

"And verily, this (i.e. Allah's Commandments mentioned in Verses 151 and 152) is my Straight Path, so follow it" (*Surah Al-An'am*, 6:153).

The Bridge in the Hereafter is a Bridge on the Hell and lies between Paradise and Hell. This is true, there is no doubt in it. There is a *Hadith* of the Prophet (صلى الله عليه وسلم) in favour of it. Whoever remains firm on the path of Allah, that is, on His religion in the world, he will remain firm on that path in the Hereafter also. The *Hadith* thus describes its quality:

"This is thinner than the hair and sharper than the edge of the sword". (*Da'eef: Al-Baihaqi, Shu'bul Iman*, 2/247).

The author says, "**Muhammad (صلى الله عليه وسلم) will be the first...**" that is, to open the gate of Paradise the Prophet (صلى الله عليه وسلم) will first of all move its doors, as he himself has said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلَقَ الْجَنَّةِ، فَأَدْخُلُهَا وَيَدْخُلُهَا مَعِيَ فُقَرَاءُ أُمَّتِي»

"I will be the chief of the human race on the Day of Judgement and I feel no pride for it. My grave will be rent first and I feel no pride for it. I will be the first to move the

door of Paradise then enter it, and I will be accompanied by the poors of my community." (*Da'eef: Al-Tirmidhi At-Manaqib*).

In other words, after the Messengers and the Prophets the next to enter Paradise will be the poors of the *Ummah*.

The author says, **"Muhammad (صلى الله عليه وسلم) will have the privilege of making three intercessions..."** The essence of intercession is in the sense in which we say, 'We linked this thing with this thing.' The word *Shaafi'* (intercessor) has been used for the one who does *Shafa'ah* (intercession) that he links his aim and hope with that person for whom *Shafa'ah* is being done.

Shafa'ah forms part of those facts which are proved from the Qur'ân and the *Sunnah* and there are *Mutawaatir* (continuous) *Ahadith* about it. Allah said:

﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾

"Who is he that can intercede with Him except with His Permission." (*Al-Baqarah*, 2:255)

The negation of *Shafa'ah* without permission proves affirmation of *Shafa'ah* with permission. Allah said about the angels:

﴿ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴾

"And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases" (*Surah An-Najm*, 53:26).

Allah has stated that true intercession is that which is according to His Permission and is meant for him with whose words and deeds He is pleased.

In negating the issue of *Shafa'ah* the *Mu'tazilah* and the *Khawarij* argue from this Statement of Allah:

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ﴾ ﴿وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ﴾

"So no intercession of intercessors will be of any use to them" (*Surah Al-Muddaththir,* 74:48); "Nor shall compensation be accepted from him, nor shall intercession be of use to him" (*Surah Al-Baqarah*, 2:123).

The *Shafa'ah* that has been negated here relates to the men of polytheism and the polytheistic *Shafa'ah* which the polytheists prove for their idols and Christians prove for the Messiah and the monks are included in the negative *Shafa'ah,* for this takes place without the Permission and Agreement of Allah.

The author says, **"The first intercession..."** This is the greatest *Shafa'ah* and the praised status regarding which the Prophets will envy Muhammad (صلى الله عليه وسلم); about which Allah has promised Muhammad (صلى الله عليه وسلم) that He will send him to the praised place. Allah says:

﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

"It may be that your Lord will raise you to *Maqaman Mahmuda* (a station of praise and glory, i.e. the highest degree in Paradise)" (*Surah Al-Isra'*, 17:79).

That is, all the people present at the Resurrection will praise Allah. Our Prophet (صلى الله عليه وسلم) has commanded us that when we hear the *Adhan,* then when it is over, we should send peace and blessing of Allah on the Prophet (صلى الله عليه وسلم) and say:

«اللَّهُمَّ رَبَّ هَٰذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ»

"O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad (صلى الله عليه وسلم) the right of intercession and superiority and send him to the best and the highest place which you promised him." (*Al-Bukhari*, 1/338)

The author says: **"The second intercession ..."** That is they will

deserve to be admitted to Paradise but they will receive the permission to enter it only after the *Shafa'ah*.

The author says: **"Both these intercessions ..."** that is, the doing of *Shafa'ah* (intercession) in favour of the people of Resurrection and *Shafa'ah* for the people of Paradise to enter Paradise is the special prerogative of the Prophet (صلى الله عليه وسلم).

The third *Shafa'ah* is the Prophet's *Shafa'ah* for reducing the torment of some polytheists, such as his *Shafa'ah* in favour of his uncle Abu Talib on account of which he will be in a marginal part of the fire as has been mentioned in the *Hadith*. (*Al-Bukhari*, V:5/140).

The author says, **"The third intercession..."** This *Shafa'ah* is denied by the *Khawarij* and the *Mu'tazilah*. Their creed is that one who is deserving of Hell he will certainly be assigned to it; and one who has been cast into it cannot come out. A number of *Ahadith* repeated frequently regarding *Shafa'ah* and the related matters refute these notions of the *Mu'tazilah* and regard them as false.

The author says: **"And the accounts about the Hereafter..."** This must be understood that the basis of the reward of good and bad deeds is proved by rationality even as it is proved by hearing and transmission. Allah has warned people in His Book on many occasions regarding this. He says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" (*Surah Al-Mu'minun*, 23:115);

﴿أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى﴾

"Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?" (*Surah Al-Qiyamah*, 75:36).

This is not worthy of the Omniscient that He leaves people idle, giving them neither a command to do a thing nor to keep off it, neither should they be rewarded for virtues nor punished for vices. Likewise, this also is not worthy of His Justice and Knowledge to give an equal status to both the *Mu'min* and the *Kafir*, the virtuous and the corrupt. Allah says:

﴿ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴾

> "Shall We treat those who believe (in the Oneness of Allah—Islamic Monotheism) and do righteous good deeds, as *Mufsidun* (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the *Muttaqun* [(i.e. pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)], as the *Fujjar* (criminals, disbelievers, wicked, etc.)?" (*Surah Sad*, 38:28).

Upright thinking completely refuses to accept it.

Allah has warned and made aware the obedient with favours in this world and the sinners with humiliating situations and events. The position regarding the retributions and the details about their exact measures can be found out from listening to transmissions or authentic *Ahadith* whose narrator does not speak under the promptings of the lust. Let Allah's Blessings and Peace be upon him.

Belief in *Qadar* (Divine Decree)

وَتُؤْمِنُ الْفِرْقَةُ النَّاجِيَةُ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، وَالإِيْمَانُ بِالْقَدْرِ عَلَى دَرَجَتَيْنِ كُلُّ دَرَجَةٍ تَتَضَمَّنُ شَيْئَيْنِ.

فَالدَّرَجَةُ الأُوْلَى: الإِيْمَانُ بِأَنَّ اللهَ تَعَالَى عَلِيْمٌ بِالْخَلْقِ وَهُمْ عَامِلُوْنَ بِعِلْمِهِ الْقَدِيْمِ الَّذِي هُوَ مَوْصُوفٌ بِهِ أَزَلاً وَأَبَدًا، وَعَلِمَ جَمِيْعَ أَحْوَالِهِمْ مِنَ الطَّاعَاتِ وَالْمَعَاصِي وَالأَرْزَاقِ وَالآجَالِ، ثُمَّ كَتَبَ اللهُ فِي اللَّوْحِ الْمَحْفُوْظِ مَقَادِيْرَ الْخَلْقِ. فَأَوَّلُ مَا خَلَقَ اللهُ الْقَلَمَ قَالَ لَهُ اكْتُبْ. قَالَ: مَاأَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. فَمَا أَصَابَ الإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئَهُ، مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، جَفَّتِ الأَقْلاَمُ، وَطُوِيَتِ الصُّحُفُ؛ كَمَا قَالَ تَعَالَى: ﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ وَقَالَ: ﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ وَهٰذَا التَّقْدِيْرُ التَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُوْنُ فِي مَوَاضِعَ جُمْلَةً وَتَفْصِيلاً. فَقَدْ كَتَبَ فِي اللَّوْحِ الْمَحْفُوْظِ مَا شَاءَ. وَإِذَا خَلَقَ جَسَدَ الْجَنِيْنِ قَبْلَ نَفْخِ الرُّوْحِ فِيْهِ؛ بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُقَالُ لَهُ: اكْتُبْ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيْدٌ. وَنَحْوَ ذٰلِكَ. فَهٰذَا التَّقْدِيْرُ قَدْ كَانَ يُنْكِرُهُ غُلاَةُ الْقَدَرِيَّةِ قَدِيْمًا، وَمُنْكِرُوْهُ الْيَوْمَ قَلِيْلٌ.

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ؛ فَهِيَ مَشِيْئَةُ اللهِ النَّافِذَةُ، وَقُدْرَتُهُ الشَّامِلَةُ، وَهُوَ: الإِيْمَانُ بِأَنَّ مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي

الأَرْضِ مِنْ حَرَكَةٍ وَلاَسُكُوْنٍ؛ إلاَّ بِمَشِيَّةِ اللهِ سُبْحَانَهُ. لاَيَكُوْنُ فِي مُلْكِهِ مَالاَيُرِيْدُ، وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ مِنَ الْمَوْجُوْدَاتِ وَالْمَعْدُوْمَاتِ، فَمَا مِنْ مَخْلُوْقٍ فِي الأَرْضِ وَلاَ فِي السَّمَآءِ إلاَّ اللهُ خَالِقُهُ سُبْحَانَهُ، لاَخَالِقَ غَيْرُهُ وَلاَرَبَّ سِوَاهُ. وَمَعَ ذٰلِكَ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ وَطَاعَةِ رُسُلِهِ، وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ. وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِيْنَ وَالْمُحْسِنِيْنَ وَالْمُقْسِطِيْنَ، وَيَرْضَى عَنِ الَّذِيْنَ آمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ، وَلاَيُحِبُّ الْكَافِرِيْنَ، وَلاَيَرْضَى عَنِ الْقَوْمِ الْفَاسِقِيْنَ، وَلاَيَأْمُرُ بِالْفَحْشَآءِ، وَلاَيَرْضَى لِعِبَادِهِ الْكُفْرَ، وَلاَيُحِبُّ الْفَسَادَ.

وَالْعِبَادُ فَاعِلُوْنَ حَقِيْقَةً، وَاللهُ خَالِقُ أَفْعَالِهِمْ. وَالْعَبْدُ هُوَ: الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبَرُّ، وَالْفَاجِرُ، وَالْمُصَلِّي، وَالصَّائِمُ. وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَلَهُمْ إِرَادَةٌ، وَاللهُ خَالِقُهُمْ وَخَالِقُ قُدْرَتِهِمْ وَإِرَادَتِهِمْ ـ كَمَا قَالَ تَعَالَى: ﴿لِمَنْ شَآءَ مِنكُمْ أَنْ يَسْتَقِيْمَ وَمَا تَشَآءُوْنَ إلاَّ أَنْ يَّشَآءَ اللهُ رَبُّ الْعَالَمِيْنَ﴾

وَهٰذِهِ الدَّرَجَةُ مِنَ الْقَدَرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِيْنَ سَمَّاهُمُ النَّبِيُّ ﷺ: مَجُوْسَ هٰذِهِ الأُمَّةِ، وَيَغْلُوْ فِيْهَا قَوْمٌ مِنْ أَهْلِ الإِثْبَاتِ، حَتَّى سَلَبُوْا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُوْنَ عَنْ أَفْعَالِ اللهِ وَأَحْكَامِهِ حُكْمَهَا وَمَصَالِحَهَا.

Al-Firqatun Najiyah **(The Saved Sect) of the** ***Ahlus Sunnah wal Jama'ah*** **believe in** ***Qadar*** **(Divine Decree) both the good and evil of it. There are two stages of having faith in** ***Qadar*** **and each stage includes two factors.**

The first stage is faith in the fact that Allah knows the creature and creature is acting within His Eternal Knowledge and He has the attribute of this knowledge from the Beginning and will have it throughout Eternity. His knowledge encompasses all the obedience,

sins, livelihood and fixed times of death. Then Allah recorded the fates of the people in *Al-Lauh Al-Mahfuz* (the Safe Tablet). First of all Allah created the pen and then said to him, "Write." The pen said, "What should I write?" Allah said, "Write out all that is destined to take place up to the Day of Judgement." Whatever has been fixed for man cannot be missed and whatever has been missed cannot have been fixed for him.

The pens are dry and the papers are rolled up. As Allah says, "Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (*Al-Lauh-Al-Mahfuz*). Verily! That is easy for Allah" (*Surah Al-Hajj*, 22:70); and said, "No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees — (*Al-Lauh Al-Mahfuz*), before We bring it into existence. Verily, that is easy for Allah" (*Surah Al-Hadid*, 57:22). The fate which is obedient to Allah is sometimes in whollstic terms and sometimes in detail. So He wrote in the Safe Tablet whatever He wished to write. And when He creates the foetus before blowing the spirit into it, He sends an angel towards it and gives it four commands. He is told to write all about its livelihood, its death, its deeds, and whether it is wretched or blessed one. The extremists of the sect of the *Qadariyah*[1] refused to accept this element of *Qadar* in the olden times but its deniers are fewer today.

The second stage is that it is the Will of Allah which is in force in everything, and it is His Power which includes everything, and to have faith that whatever Allah willed took place and whatever He did not will did not happen, and whatever motion and the absence of it is in the heavens and the earth is all because of the Will of Allah and His Control and whatever He does not will does not take place. And that,

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[1] ***Al-Qadariyah***: They are *Al-Mu'tizalah* and all those who agreed with them. Their belief is that Allah, the Exalted has enjoined the slaves to do good and forbided them from evil. He doesn't know His obedient slaves from among disobedients but after committing the good or bad deeds. They are opponent of *Al-Jabariyah*.

Allah the Glorified controls everything whether it is in existence or is absent. There is nothing in the heaven and the earth which has not been created by Allah the Exalted. Except Him there is no other creator of these things and no other Lord. Despite this, He has commanded His slaves to obey Him and His Messengers, and forbidden from His disobedience. Allah likes the pious, the virtuous and the just ones, and is pleased with those who have Faith and do good deeds. He does not love the unbelievers nor is pleased with the corrupt, nor does He allow the obscene acts. He is not pleased with those who commit *Kufr,* nor does he like mischief.

The slaves of Allah have the real choice to act and Allah is the Creator of their acts. And there are all kinds of slaves -- believer, disbeliever, virtuous, wicked, observer of prayers and fasting. The slaves have power over their deeds and they have intention. Allah is the Creator of their power and their intention, as Allah says, "To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allah wills, —the Lord of the *'Aalamin* (mankind, jinns and all that exists)" (*Surah At-Takwir,* 81:28,29).

The *Qadariyah* in general refuse to accept this stage of predestination whom the Prophet (صلى الله عليه وسلم) has given the title of the *Majoos* of this *Ummah.* On the contrary, from among those who believe in predestination there is a group which exaggerates so much so that it denies all power and authority of the slaves, and excludes them from the acts of Allah and His Command.

To have faith in the good and evil of *Qadar* laid down by Allah, is one of those six pillars on which the whole of the Faith depends, as has been proved by the *Hadith* of Gabriel etc. mentioned above. They are also described by the clear verses of the Qur'ân.

The author says that there are two stages of predestination and each stage includes two things.The **first stage** includes the Eternal Knowledge of Allah which encompasses all things; it also means that Allah knows through this eternal knowledge and has this

attribute all through eternity. All such acts which the creature carries out and also His obedience, commission of sin, livelihood, and the time fixed for every things, are all known to Him in all situations. All things and attributes, all acts and events that take place, are eternally according to the Knowledge of Allah. This is the first thing of the first stage.

The other thing is that Allah has kept all these things recorded in *Al-Lauh-Al-Mahfuz* (the Safe Tablet). Whatever Allah has known about the happening of a thing, of livelihood, of events regarding the creatures and qualities, acts and all subtle and major issues, all of these He ordered the pen to write out. The Prophet (صلى الله عليه وسلم) said:

«قَدَّرَ اللهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفِ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

"Fifty thousand years before the creation of the earth and the heavens, Allah determined the fate of the creatures when His Throne was on the water." (*Muslim*, 16/442 with *Nawawi*).

And it has been said in the *Hadith* reported by the author that:

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ. قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

"The first thing Allah created was the pen. He asked it to write and the pen asked what should it write about. Allah asked him to write out whatever is determined to take place up to the Doomsday." (*Abu Daud*: *Al-Qadar*).

There is difference of opinion among the scholars about the words '*Arsh*' (Throne) and '*Qalam*' (pen) regarding which of the two was created first. Allamah Ibn Al-Qaiyim has quoted two statements about it and has given preference to the belief that '*Arsh*' was created earlier than *Qalam*. He says in *Qasidah Nooniyah*:

وَالنَّاسُ مُخْتَلِفُونَ فِي الْقَلَمِ الَّذِي كُتِبَ الْقَضَاءُ بِهِ مِنَ الدَّيَّانِ

هَلْ كَانَ قَبْلَ الْعَرْشِ أَوْ هُوَ بَعْدَهُ   قَوْلاَنِ عِنْدَ أَبِي الْعَلاَ الْهَمْدَانِي

وَالْحَقُّ أَنَّ الْعَرْشَ قَبْلُ لأَنَّهُ   وَقْتَ الْكِتَابَةِ كَانَ ذَا أَرْكَانِ

وَكِتَابَةُ الْقَلَمِ الشَّرِيفِ تَعَقَّبَتْ   إِيجَادَهُ مِنْ غَيْرِ فَصْلِ زَمَانِ

> People have differences about the point whether that which wrote the decisions on behalf of Allah was created before the Throne or after it. Abul-'Ala Hamdani has made two statements about it. The correct thing is that the Throne was created before the Pen, for at the time of writing, the Throne had pillars and the writing was proceeded immediately after the birth of the Pen in which there is no separation in time.

Thus the Pen wrote out everything that is destined to happen up to the Day of Judgement and whatever incidents and events will take place in the universe will be according to what it has written. Man cannot hide what he has done and was really unable to do whatever he failed to do. This is what has been mentioned in the *Hadith* of Ibn Abbas etc. (Narratted by Abu Daud etc…)

This destiny which is in accord to the eternal knowledge is sometimes stated in broad terms as recorded in the "Safe Tablet" and sometimes in detail on several occasions which is specific for individual cases as is given in the four words to write which is a command given to the angels at the time of blowing the spirit into the foetus. He writes about his livelihood, his death, his deeds and that whether he will be wretched or blessed. This is special destiny. About the existence, the fate mentioned above was denied by the old extremist *Qadariyah* such as Ma'bad Al-Juhni and Ghailan Ad-Dimishqi. They said that the command is given later. One who denies this stage of *Qadar* is a *Kafir* for he is denying a thing recognised in religion which is proved from the Qur'ân, the *Sunnah* and consensus of *Ulama*.

The author says, **"As far as the second stage of predestination ..."** This also includes two things: (1) To have faith that the Will of

Allah is general and that whatever He willed it happened and what he did not will it did not happen. And what He does not intend to happen in His domain does not happen. The deeds of the slave whether they are related to obedience or with sins, come into display only through His Will, nothing is beyond it, whether these deeds are related to those things which are dear to Allah or those with whom He is not pleased. (2) Faith in the matter that everything has come into being through the Power of Allah. They are the created beings of Allah and none except Him is their creator. In this there is no difference between the deeds of men and other things as Allah has said:

﴿ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

"While Allah has created you and what you make!" (*Surah As-Saffat*, 37:96).

Faith in the issues related to *Shari'ah* is compulsory. Allah has bound His slaves and has commanded obedience to Him and the obedience to His Prophets. He has Himself forbidden them from commiting sins. Between affirmation of the proof regarding the general Will of Allah about all the things and making the slaves bound to follow His dos and don'ts there is no contradiction, for this Will does not negate the freedom of the slave and his power to act. That is why Allah has combined His both the Wills in this Statement:

﴿ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۝ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴾

"To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allah wills, -the Lord of the *'Aalamin* (mankind, jinns and all that exists)" (*Surah At-Takwir*, 81:28,29).

Moreover, between this Will and the limits of the *Shari'ah* which Allah likes and finds agreeable, there is no interdependence. Sometimes Allah wills a thing which He does not like and likes such a thing whose occurrence He does not will. For example His Will about the existence of Satan and his hoard and love of faith in

the *Kafir*, of obedience in the corrupt, of justice in the oppressor, and of repentance in the ignominious one; if Allah wishes, all these can happen. And only that happens which He wills and that which He does not will does not happen.

Likewise, **"There is nothing in the..."** the generality of creation of all things by Allah and the slave being the doer of his deed. A slave is the one who is characterised by his acts. Some are believers, some disbelievers, some virtuous, some corrupt, and some performers of prayer and observers of fasts. Allah is his Creator and the Creator of his deeds, for He has created power and intention in him with which he works.

Allamah Sheikh Abdur-Rahman bin Nasir Aal-e-Sa'di says that: "When the slave has offered prayers and observed fast, and did a good thing or a bad thing, then it is he who is the doer of this good act or bad act. The act referred to has undoubtedly taken place under his authority and he has apparently an awareness of it that he is not under a compulsion of doing or not doing this work. If he wished he would not have done it. This is the reality which Allah has stated in His Book and the Prophet (صلى الله عليه وسلم) in his *Hadith*, and both have related the deeds regardless of their being good or bad to the slaves. It has been stated that they alone are the actors. If they are virtuous, they will be appreciated and rewarded. If they are bad, they will be condemned for their bad deeds and will be punished. This clearly reveals without the slightest doubt that these acts occur under the authority of the slaves. They are free to do them when they like, and ignore them when they like. This thing is evident by reason, sensation, *Shari'ah* and observation.

If you wish to know how these acts which are carried out by His slaves form part of the fate and how they include the Will of Allah, then the answer is that these acts that take place by the slaves whether good or bad come into being by their power and freedom which every one admits. Now the question is who created their power, intention and will. The answer is: The One Whom everyone

accepts, that is, Allah. He created the power and the intention. One who created that thing, which carried out the acts, He has created the acts also. This removes the ambiguity and it becomes possible for the slave to understand deeply the integration of fate, decision and power. Along with this Allah has bestowed upon the believers the resources, the means and various favours and rewards and removed the obstacles as the Prophet (صلى الله عليه وسلم) has said:

«أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ؛ فَسَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ»

"Whoever is from amongst the blessed, he is provided with facilities for doing the work of the blessed." (*Al-Bukhari* 4/287)

And He has likewise shamed the corrupt and left them in their condition, for they did not have faith in Him, nor did they rely on Him. For this reason they were enabled to do that work which they chose for themselves.

The substance of the creed of the *Ahlus Sunnah wal Jama'ah* regarding *Qadar* and the acts of slaves which are supported by the texts of the Qur'ân and the *Sunnah* is that Allah the Glorified is the Creator of all things whether they are the slaves, the attributes, or acts, etc., and the Will of Allah includes the entire universe and pervades over all. Nothing comes into being except by His Will. Allah the Glorified creates all things by His Will which happens according to His Awareness based on His Eternal Knowledge. And likewise everything happens according to what He has recorded in the Safe Tablet and has destined. Power and intention are proved for the slaves from which their acts emanate. They are the real doers of those actions by virtue of their power. On this basis they deserve their recompense either by praise and reward or by condemnation and punishment. The relationship of these deeds towards slaves is not contrary to relation of these deeds towards Allah for their inventive and creative relationship, for He alone is the Creator of all these causes which bring these actions into being.

Two groups got misled on the question of *Qadar*, as has already been described before. The first group is of the *Qadariyah* which denies

Qadar and who are called the *Majoos* of this *Ummah* as has been stated in some *Marfu'* (traceable) and *Mauquf* (untraceable) *Ahadith*. And because of this shortsightedness and denial of fate, they developed the illusion that between the power that man has, over his action and the responsibility that he has regarding it, which is clearly proved, on one hand and the generality of the Creativity and the Will of Allah which are proved from the texts, on the other, no correspondence is possible. The reason is that this generality, according to their notion, negates the responsibility of the man regarding his own acts, and he is not to be considered responsible. It was for this reason that they gave preference to the aspect of affirmation and negation; and the texts that provide proofs for the generality of the Creativity and Will which exist in addition to the human acts, have specified and proved that the slave is the creator of his act with his power and intention. In this way they proved other than Allah as the creator and it was because of this that they were called the *Majoos* of this *Ummah*. The *Majoos* have a notion that Satan creates mischief and pernicious things and in this way they regard him as a creator along with Allah. Similarly these people have also regarded human beings as creators along with Allah.

The other group which is called the *Jabariyah*[1] is a victim of an extremist view in asserting the role of fate. These people deny any real role for man, and in fact, according to their notion man has no freedom and power over any of his acts just as no one has control over the gale of wind. The relationship of acts to humans is merely apparent. When it is said that one offered prayer and observed fast, committed murder or theft, this is like saying the sun rose, the wind blew and the rains came. In this way they have accused their Lord of injustice and of making man responsible for a thing over which he has no power. And while giving him recompense for a thing which is not his act, they have accursed Allah for making man responsible for doing that which is not his responsibility and regarded the Sacred Decree of Allah in affirmation and negation as false. How bad is the verdict of these people!

[1] ***Al-Jabariyah***: They are *Al-Jahmiyah* and all those people who follow them. Their belief is that slaves have no will and power to do good deeds and avoid bad. They are enforced to do all. Therefore, they are opponent of *Al-Qadariyah*.

Definition of *Iman* (Faith) and its conditions

وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالإِيمَانَ قَوْلٌ وَعَمَلٌ، قَوْلُ الْقَلْبِ وَاللِّسَانِ، وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ. وَأَنَّ الإِيمَانَ يَزِيدُ بِالطَّاعَةِ، وَيَنْقُصُ بِالْمَعْصِيَةِ. وَهُمْ مَعَ ذَلِكَ لاَيُكَفِّرُونَ أَهْلَ الْقِبْلَةِ بِمُطْلَقِ الْمَعَاصِي وَالْكَبَائِرِ؛ كَمَا يَفْعَلُهُ الْخَوَارِجُ، بَلِ الأُخُوَّةُ الإِيمَانِيَّةُ ثَابِتَةٌ مَعَ الْمَعَاصِي؛ كَمَا قَالَ سُبْحَانَهُ فِي آيَةِ الْقِصَاصِ: ﴿فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوفِ﴾ وَقَالَ: ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾ ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ﴾ وَلاَيَسْلُبُونَ الْفَاسِقَ الْمِلِّيَّ الإِسْلاَمَ بِالْكُلِّيَّةِ، وَلاَيُخَلِّدُونَهُ فِي النَّارِ كَمَا تَقُولُ الْمُعْتَزِلَةُ. بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الإِيمَانِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾ وَقَدْ لاَيَدْخُلُ فِي اسْمِ الإِيمَانِ الْمُطْلَقِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا﴾ وَقَوْلُهُ ﷺ: «لاَيَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَيَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلاَيَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلاَيَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ»

وَنَقُولُ: هُوَ مُؤْمِنٌ نَاقِصُ الإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكَبِيرَتِهِ، فَلاَيُعْطَى الاسْمَ الْمُطْلَقَ، وَلاَيُسْلَبُ مُطْلَقَ الاسْمِ.

It is part of the principles of the *Ahlus Sunnah wal Jama'ah* that

Religion (*Deen*) and Faith (*Iman*) are names of profession and practice–profession by the heart and tongue, and the actions by the heart, tongue and the limbs. Faith increases by obedience and decreases by committing sin. Along with this, they do not call the people of *Qiblah* (i.e. Muslims) *Kafir* on the ground of their committing absolute and major sins as the *Al-Khawarij* do. On the contrary the brotherhood in Faith is proved despite committing sins as Allah the Glorified says, "But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money then adhering to it with fairness..." (*Surah Al-Baqarah*, 2:178). "And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers" (*Surah Al-Hujurat*, 49:9,10). If a corrupt person holds fast to Islam, he is not denied of Islam as a whole, nor is it said that he will always live in Hell as the *Mu'tazilah* say. The corrupt man is rather included in the category of the Faith as Allah says, "Thus it is to free one *Mu'min* head," (*Surah An-Nisa*, 4:92) and sometimes he is not included in the absolute faith as Allah has stated: "The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith" (*Surah Al-Anfal*, 8:2). The Prophet (صلى الله عليه وسلم) said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it, and when a drinker of an alcoholic liquor drinks it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery" (*Al-Bukhari*, 3/394) We say that he is a man of deficient faith or he is faithful believer by virtue of faith and a corrupt man because of committing major sins. So, he will not be

assigned to an absolute category nor an absolute category will be snatched away from him.

We have already mentioned while discussing the Names and Commandments of Allah that *Ahlus Sunnah wal Jama'ah* believe that the Faith is the term used for professing with the tongue, believing with the heart, and acting with the limbs. All these three are included in the term *Al-Iman-Al-Mutlaq* (the Absolute Faith). The entire Faith is included in absolute religion—its external and internal aspects and its roots and branches. Thus only such a one can be deserving of being regarded as having Absolute Faith who is a blend of all these things; he does not lack any one of them.

When practice and profession form part of Faith, then Faith is certainly entitled to increase or decrease. It will increase by obedience of Allah and decrease by committing sin. This is obvious from the clear proofs from the Qur'ân and the *Hadith*. Moreover, the Faith of the believers is evident from the observation of the differential between what they believe and what rejectable things they do.

This also forms part of the arguments regarding increase and decrease of Faith that Allah has divided the believers in the three categories. He says:

﴿ ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ﴾

> "Then We gave the Book (the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه وسلم). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds" (*Surah Fatir*, 35:32).

The last mentioned are those who performed all that was enjoined as obligatory and all that is desirable, and abandoned the prohibited and the odious things. These are the people nearest to Allah. The

middle classes are those who restricted themselves to performance of the obligatory deeds and renounce the prohibited; and such as are unjust to themselves are those who made certain prohibitions permissible to themselves and avoided the performance of some obligatory things but retained real Faith along with them.

One more argument regarding increase or decrease of Faith is that the believers have the benefit of the sciences of Faith. Some enjoy great advantages on account of believing in the details of Faith and this increases their Faith, and their conviction becomes complete. Some are at a lower stage than this and some have Faith only in a general sense. One may not have gained anything in a detailed sense and yet despite this one is a believer. Moreover, in many matters of spiritual and physical acts and in abundance and paucity of obedience to Allah, the believers are at different levels from one another.

Men whose creed is that Faith is the name of a pure testification of heart, do not accept increase or decrease in Faith as is reported about Imam Abu Hanifah etc. But such a notion is false for reasons given above. The Prophet (صلى الله عليه وسلم) said:

«الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَعْلاَهَا: قَوْلُ: لاَإِلٰهَ إِلاَّ اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ»

> "Faith (Belief) consists of more than seventy subdivision or branches (i.e. parts) the highest among them is to confess *Lâ ilâhâ illa Allah* and lowest is to remove a stumbling block from the path." (Muslim)

Absolute Faith is composed of words, acts and belief. But all these three are not of the same grade. Creeds are the root of Faith: *Iman* is belief in Allah, His angels, His Books, His Messengers and the Last Day, and the recognised teachings of the religion such as the obligatoriness of *Salaat* (prayers), giving *Zakat*, prohibition against adultery and murder, etc. One who denies these will become outcast from Faith on account of this denial.

The *Ahlus Sunnah wal Jama'ah* do not deny the term *Iman* (Faith) as a whole to a corrupt person who remains associated with the *Ummah*, and who, while believing in what has been prohibited, commits some major sins. Nor do they say that such a person will always lie in Hell, as is maintained by the *Mu'tazilah* and the *Al-Khawarij*. According to the *Ahlus Sunnah*, he is rather a believer with damaged Faith. His Faith has been damaged to the extent he has committed the sin. Or such a believer is corrupt and is not given the name of being a faithful unconditionally; he is not considered one who is completely deprived of Faith.

What the author has mentioned about unconditional Faith along with committing sins has evident proofs from the Qur'ân and the *Sunnah*. Allah says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

> "O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends" (*Surah Al-Mumtahinah*, 60:1).

Allah has addressed them as believers although sinning is present, that is, making friends with the disbelievers.

The substance of this discussion is that *Iman* and Islam are interdependent to each other, one will not be found without the other, rather whenever a reasonably correct Faith is found, Islam will also be found along with it. The opposite is also true in the same way. That is why when one is mentioned, the other is taken for granted, for when one has already been mentioned, the other is considered to be included in it. If both of them are mentioned conjointly together then Faith will be construed to mean testifying and belief; and Islam will mean the external submission such as affirmation by tongue and action by limbs. But this is so in relation to the implication of Faith. Unconditional Faith is unconditionally specified to Islam. Sometimes Islam is found without it also as the following statement of Allah contains:

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا أَسْلَمْنَا ﴾

"The bedouins say: 'We believe.' Say: 'You believe not but you only say: We have surrendered (in Islam).' " (*Surah Al-Hujurat*, 49:14).

Allah has mentioned here about their having Islam but has negated their having Faith. *Hadith* Gabriel has mentioned three levels:

(1) Islam, (Submission);(2) *Iman* (Faith); (3) *Ihsan* (Righteousness and Sincerity).

This shows that each of these is related to what comes before it.

The views of *Ahlus Sunnah* towards the *Sahaba* (Companions of the Prophet صلى الله عليه وسلم)

وَمِنْ أُصُوْلِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ سَلاَمَةُ قُلُوْبِهِمْ وَأَلْسِنَتِهِمْ لأَصْحَابِ رَسُوْلِ اللهِ ﷺ كَمَا وَصَفَهُمُ اللهُ بِهِ فِيْ قَوْلِهِ تَعَالَى: ﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

وَطَاعَةُ الرَّسُوْلِ ﷺ فِيْ قَوْلِهِ: «لاَتَسُبُّوْا أَصْحَابِي؛ فَوَالَّذِي نَفْسِيْ بِيَدِهِ لَوْ أَنَّ

أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَنَصِيفَهُ» وَيَقْبَلُوْنَ مَا جَاءَ بِهِ الْكِتَابُ والسُّنَّةُ وَالإِجْمَاعُ مِنْ فَضَائِلِهِمْ وَمَرَاتِبِهِمْ. وَيُفَضِّلُوْنَ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ (وَهُوَ صُلْحُ الْحُدَيْبِيَةِ) وَقَاتَلَ عَلَى مَنْ أَنْفَقَ مِنْ بَعْدُ وَ قَاتَلَ. وَيُقَدِّمُوْنَ الْمُهَاجِرِيْنَ عَلَى الأَنْصَارِ. وَيُؤْمِنُوْنَ بِأَنَّ اللهَ قَالَ لأَهْلِ بَدْرٍ ـ وَكَانُوْا ثَلاَثَمِائَةٍ وَ بِضْعَةَ عَشَرَ: «اعْمَلُوْا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ» وَبِأَنَّهُ لاَيَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ؛ كَمَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ ، بَلْ لَقَدْ رَضِيَ اللهُ عَنْهُمْ وَرَضُوْا عَنْهُ، وَكَانُوْا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعَمِائَةٍ وَيَشْهَدُوْنَ بِالْجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُوْلُ اللهِ ﷺ؛ كَالْعَشَرَةِ، وَثَابِت بْنُ قَيْسٍ بِنْ شَمَّاسٍ وَغَيْرِهِمْ مِنَ الصَّحَابَةِ.

وَيُقِرُّوْنَ بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيْرِ الْمُؤْمِنِيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رَضِيَ اللهُ عَنْهُ ـ وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هٰذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا أَبُوْ بَكْرٍ، ثُمَّ عُمَرُ، وَيُثَلِّثُوْنَ بِعُثْمَانَ، وَيُرَبِّعُوْنَ بِعَلِيٍّ رَضِيَ اللهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الآثَارُ، وَكَمَا أَجْمَعَ

الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْعَةِ. مَعَ أَنَّ بَعْضَ أَهْلِ السُّنَّةِ كَانُوا قَدْ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيٍّ - رَضِيَ اللهُ عَنْهُمَا - بَعْدَ اتِّفَاقِهِمْ عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ - أَيُّهُمَا أَفْضَلُ؟ فَقَدَّمَ قَوْمٌ عُثْمَانَ وَسَكَتُوا، رَبَّعُوا بِعَلِيٍّ، وَقَدَّمَ قَوْمٌ عَلِيًّا، وَقَوْمٌ تَوَقَّفُوا. لَكِن اسْتَقَرَّ أَمْرُ أَهْلِ السُّنَّةِ عَلَى تَقْدِيمِ عُثْمَانَ، ثُمَّ عَلِيٍّ. وَإِنْ كَانَتْ هٰذِهِ الْمَسْأَلَةُ (مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ) لَيْسَتْ مِنَ الأُصُولِ الَّتِي يُضَلَّلُ الْمُخَالِفُ فِيهَا عِنْدَ جُمْهُورِ أَهْلِ السُّنَّةِ. لٰكِنِ الَّتِي يُضَلَّلُ فِيهَا، مَسْأَلَةُ الْخِلاَفَةِ، وَذٰلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الْخَلِيفَةَ بَعْدَ رَسُولِ اللهِ ﷺ: أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ، وَمَنْ طَعَنَ فِي خِلاَفَةِ أَحَدٍ مِنْ هٰؤُلاَءِ؛ فَهُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ.

Among the principles of the *Ahlus Sunnah wal Jama'ah* lie the attitude of peace and purity of their heart and tongue towards the *Sahaba* (Companions) of the Prophet (صلى الله عليه وسلم) as Allah has stated their attributes in this verse: "And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful" (*Surah Al-Hashr*, 59:10) they obey this statement of the Prophet (صلى الله عليه وسلم): "Do not abuse my Companions for it anyone of you spent gold equal to Uhud (mountain) (in Allah's cause) it would not be equal to a *Mudd* (2/3rd of a kilogram) or even half *Mudd* spent by one of them" (*Al-Bukhari*: V:5/22).

They accept all the superiorities and grades that have been described about them in the Qur'ân, the *Hadith* and by consensus. They give superiority to those who spent and fought for the sake of Allah before the victory, that is, truce of Hudaibiyah over those who spent and fought after that. They consider *Al-Muhajireen* (those who migrated from Makkah to Al-Madinah for Islam) to be superior to *Al-Ansar* (the helpers of Al-Madinah who supported *Al-Muhajireen*). They have

faith in what Allah has said about the 313 persons on the occasion of the battle of Badr that "they are free to do what they like, their sins are pardoned" (*Al-Bukhari*, 5/212). And none of those who gave their pledge to the Prophet صلى الله عليه وسلم under the tree will get into fire as the Prophet (صلى الله عليه وسلم) has stated: "Allah is doubtlessly pleased with them and they are pleased with Allah". And they were more than 1400 about whom the Prophet (صلى الله عليه وسلم) bore witness that they will be admitted to Paradise. (*Muslim*, 16/290). The *Ahlus Sunnah* also bear witness the admission to Paradise for them such as the *'Asharah Mubashsharah* (ten Companions of the Prophet صلى الله عليه وسلم who have been given glad tiding of Paradise in this world by the Prophet صلى الله عليه وسلم, and the *Sahaba* like Thabit bin Qais bin Shammas etc).

They affirm the frequent traditions which have come down about *Amirul Mu'minin* Ali bin Abi Talib (رضي الله عنه). In other words, they regard Abu Bakr (رضي الله عنه) as the best person after Muhammad (صلى الله عليه وسلم), then comes Umar (رضي الله عنه). They give the third position to Uthman (رضي الله عنه), and the fourth to Ali (رضي الله عنه), as is proved by the traditions, and as the *Sahaba* had unanimously agreed at the time of offering *Bai'ah* (oath of loyalty) to Uthman (رضي الله عنه). Albeit, some *Ahlus Sunnah* have a difference regarding Uthman and Ali (رضي الله عنهما) as to who is superior between the two, but they also are unanimous about Abu Bakr and Umar (رضي الله عنهما). As to who among Uthman and Ali is superior, some have given priority to Uthman and have then kept quiet and have given the fourth place to Ali. Some have given priority to Ali and some have kept silent. But in the case of *Ahlus Sunnah* it is established that Uthman has priority over Ali, although according to the mass of the *Ahlus Sunnah* the problem regarding priority to Uthman over Ali is not such that opposition to it may be called misguidance. This will, of course, be considered misguidance on the question of caliphate. The *Ahlus Sunnah* believe tht Abu Bakr is the caliph after the Prophet (صلى الله عليه وسلم), then Umar, then Uthman, then Ali. Whoever objects against anyone of these regarding this order of caliphate, he will be regarded

more misguided than the domestic donkey.

The author says that one of those principles which distinguish *Ahlus Sunnah wal Jama'ah* from other sects is that they do not revile anyone from amongst the *Sahaba* of the Prophet (صلى الله عليه وسلم); they do not curse them and neither do they feel animus and malice towards them or talk contemptuously about them. Their heart and tongue are pure. They say only such things about them as have been said by Allah about them, that is:

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

"Our Lord! Forgive us and our brethern who have preceded us in Faith" (*Surah Al-Hashr*, 59:10).

The supplications have been invoked by those who came after them and followed them sincerely. This proves their perfect love for the *Sahaba* of the Prophet (صلى الله عليه وسلم) and their honouring them. They deserve this love and respect due to their superiority and nobility in Islam and their special relationship with the Prophet (صلى الله عليه وسلم) and the good that they have done for the entire *Ummah.* These were the people who became instrumental in conveying the message that the Prophet (صلى الله عليه وسلم) came to deliver. Whatever knowledge and learning was made available to the latter people, was through them. *Ahlus Sunnah wal Jama'ah* while obeying the Prophet (صلى الله عليه وسلم) pay respect to these men for the Prophet (صلى الله عليه وسلم) has forbidden them from reviling them and having animus against them. The Prophet (صلى الله عليه وسلم) has pointed out that even a few deeds of a *Sahabi* are of greater importance than many deeds of any other Muslim. This is because of the perfect sincerity and true Faith of the *Sahaba*.

The author says, "**They give superiority ...**" This statement is supported by the verse of the Qu'rân:

﴿لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ﴾

"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward)." (*Surah Al-Hadid*, 57:10).

The explanation of 'Victory' has been done in terms of the truce of Hudaibiyah. It is authentically proved that *Surah Al-Fath* was revealed after that. The name 'victory' was given to this truce because it brought far reaching consequences. The domination of Islam and its power, its publicity and the entry of the people in its fold; form part of its consequences.

The author says: **"They consider *Al-Muhajireen* ..."** "The *Muhajireen* have two qualities—help and migration. This is the reason why the Guided Caliphs and the *'Asharah Mubashsharah* were from amongst the *Muhajir*. *Surah Taubah* (Repentance) and *Surah Al-Hashr* (The Gathering) contain superiority of the *Muhajir* over the *Ansar*. This superiority is in a general sense; it does not mean that some from the *Ansar* are not superior to some from the *Muhajir*.

It is reported by Abu Bakr while delivering the address at As-Saqifa:

«نَحْنُ الْمُهَاجِرُونَ، وَأَوَّلُ النَّاسِ إِسْلَامًا، أَسْلَمْنَا قَبْلَكُمْ، وَقُدِّمْنَا فِي الْقُرآنِ عَلَيْكُمْ، فَنَحْنُ الأُمَرَاءُ، وَأَنْتُمُ الْوُزَرَاءُ»

"We are the *Muhajirun*; we accepted Islam first of all; we embraced Islam before you did; and we have been given priority in the Qur'ân also. So we will be the rulers and you the advisers." (*Al-Bukhari*, 5/16).

The author says, **"They have faith in..."** It is reported that when Umar (رضي الله عنه) wanted to kill Hatib bin Abi Balta'a (رضي الله عنه) (who had participated in the battle of Badr) on the ground that he had written a letter while spying for the Quraish regarding the journey of the Prophet (صلى الله عليه وسلم), the Prophet (صلى الله عليه وسلم) said to Umar:

«وَمَا يُدْرِيكَ يَا عُمَرُ؟ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

"Umar! What do you know, may be, Allah is aware of the men of Badr and said, 'Do whatever you like, I have forgiven you".

The author says, **"And none of those who gave their pledge..."** This is because the Prophet (صلى الله عليه وسلم) had told it and Allah has stated:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

"Indeed, Allah was pleased with the believers when they gave their *Bai'a* (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree," (*Surah Al-Fath*, 48:18).

Indeed Allah is pleased with those faithfuls when they were offering *Bai'a* to you under the tree: This pleasure will protect them from receiving affliction and implies their honour and reward.

The author says, **"...such as the *'Asharah Mubashsharah'*:** Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Sa'd bin Abi Waqqas, Saeed bin Zaid, Abdur Rahman bin 'Auf, and Abu Ubaidah bin Jarrah." In addition to them there are others like Thabit bin Qais, Okashah bin Mihsan, and Abdullah bin Salam, etc., and others about whose being destined to receive Paradise is mentioned in the authentic narratives.

The author says, **"They affirm the frequent traditions which have come down about *Amirul Mu'minin* Ali bin Abi Talib ..."** It is narrated that Ali said this on the pulpit in Kufa and a large crowd had heard it. Ali had said:

«مَا مَاتَ رَسُولُ اللهِ ﷺ حَتَّى عَلِمْنَا أَنَّ أَفْضَلَنَا بَعْدَهُ أَبُو بَكْرٍ، وَمَا مَاتَ أَبُو بَكْرٍ حَتَّى عَلِمْنَا أَنَّ أَفْضَلَنَا بَعْدَهُ عُمَرُ»

"After the death of Allah's Messenger صلى الله عليه وسلم we have come to know that Abu Bakr is superior-most amongst us all,

and after his death we feel that Umar is the most superior amongst us." (*'As-Sunnah'*, of Ibn Abi 'Aasim 2/570).

The author says, **"They give the third position to Uthman ..."** The creed of the majority of the *Ahlus Sunnah* is that the order of superiority among the Guided Caliphs is in accordance with their turn in occupying the seat of caliphate and it is on this ground that the *Ahlus Sunnah* give superiority to Uthman over Ali. Their argument is that the *Sahaba* gave priority to Uthman over Ali in offering *Bai'a*. Some *Ahlus Sunnah* give superiority to Ali on the ground that the narratives transmitted about the qualities and virtues of Ali are too many. But some people keep quiet about it. However, the question of according superiority as the author has said, does not form part of those fundamental problems in which the opponents may be regarded as misguided. This is only a peripheral issue having enough scope for difference of opinion. Of course, it is obligatory with regard to the problem of caliphate to believe that the caliphate of Uthman was rightful, for it had been established in consultation with those six persons whom Umar (رضي الله عنه) had appointed to choose the caliph after him. So, whoever has the notion that the caliphate of Uthman (رضي الله عنه) was false and Ali was more entitled to caliphate, he will be considered a misguided innovator. He will be considered to be overwhelmed by Shia-ism and, as the author says, guilty of ascribing evil, to the *Muhajir* and the *Ansar*.

Ahlus Sunnah love the members of the family of the Prophet (صلى الله عليه وسلم)

وَيُحِبُّوْنَ أَهْلَ بَيْتِ رَسُوْلِ اللهِ ﷺ، وَيَتَوَلَّوْنَهُمْ، وَيَحْفَظُوْنَ فِيْهِمْ وَصِيَّةَ رَسُوْلِ اللهِ ﷺ: حَيْثُ قَالَ يَوْمَ غَدِيْرِ خُمٍّ: «أُذَكِّرُكُمُ اللهَ فِيْ أَهْلِ بَيْتِي» وَقَالَ أَيْضًا لِلْعَبَّاسِ عَمِّهِ ـ وَقَدْ اشْتَكَى إِلَيْهِ أَنَّ بَعْضَ قُرَيْشٍ يَجْفُوْ بَنِي هَاشِمٍ ـ فَقَالَ: «وَالَّذِي نَفْسِيْ بِيَدِهِ؛ لَايُؤْمِنُوْنَ حَتَّى يُحِبُّوْكُمْ؛ للهِ وَلِقَرَابَتِيْ» وَقَالَ: «إِنَّ اللهَ اصْطَفَى بَنِي إِسْمَاعِيْلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيْلَ كِنَانَةَ، وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

وَيَتَوَلَّوْنَ أَزْوَاجَ النَّبِيِّ ﷺ أُمَّهَاتِ الْمُؤْمِنِيْنَ، وَيُؤْمِنُوْنَ بِأَنَّهُنَّ أَزْوَاجُهُ فِي الآخِرَةِ: خُصُوْصًا خَدِيْجَةَ ـ رَضِيَ اللهُ عَنْهَا ـ أُمَّ أَكْثَرَ أَوْلَادِهِ، وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاضَدَهُ عَلَى أَمْرِهِ، وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ. وَالصِّدِّيْقَةُ بِنْتَ الصِّدِّيْقِ ـ رَضِيَ اللهُ عَنْهَا ـ الَّتِي قَالَ فِيْهَا النَّبِيُّ ﷺ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيْدِ عَلَى سَائِرِ الطَّعَامِ».

وَيَتَبَرَّءُوْنَ مِنْ طَرِيْقَةِ الرَّوَافِضِ الَّذِيْنَ يُبْغِضُوْنَ الصَّحَابَةَ وَيَسُبُّوْنَهُمْ. وَمِنْ طَرِيْقَةِ النَّوَاصِبِ الَّذِيْنَ يُؤْذُوْنَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ. وَيُمْسِكُوْنَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُوْلُوْنَ: إِنَّ هٰذِهِ الآثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيْهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيْدَ فِيْهِ وَنُقِصَ وَغُيِّرَ عَنْ وَجْهِهِ، وَالصَّحِيْحُ مِنْهُ هُمْ فِيْهِ مَعْذُوْرُوْنَ: إِمَّا مُجْتَهِدُوْنَ مُصِيْبُوْنَ، وَإِمَّا مُجْتَهِدُوْنَ مُخْطِئُوْنَ. وَهُمْ مَعَ ذٰلِكَ لَايَعْتَقِدُوْنَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُوْمٌ عَنْ كَبَائِرِ الإِثْمِ وَصَغَائِرِهِ.

بَلْ يَجُوزُ عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ. وَلَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةَ مَايَصْدُرُ مِنْهُمْ - إِنْ صَدَرَ - حَتَّى إِنَّهُمْ يُغْفَرُ لَهُمْ مِنَ السَّيِّئَاتِ مَا لَايُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لأَنَّ لَهُمْ مِنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ.

Ahlus Sunnah wal Jama'ah **love the members of the household of the Prophet (صلى الله عليه وسلم), regard them as friends, and protect the will of the Prophet (صلى الله عليه وسلم) about them which he had stated on the day of *Ghadir-e-Khumm*: "I remind you of Allah about my *Ahle Bait* (household)." (*Muslim*, 15/188 with Nawawi). And said to his uncle 'Abbas when it was complained that some people of Quraish are oppressing Bani Hashim: "I swear by the One Who holds my soul in His Hand that these people cannot be believers unless they love you and my relatives". (*At-Tirmidhi*). He also said, "Allah chose the Bani Ismail, and from Bani Ismail He chose Bani Kananah, and from Bani Kananah He chose the Quraish, and from Quraish He chose Bani Hashim, and He chose me from Bani Hashim." (*Muslim* 15/41). *Ahlus Sunnah wal Jama'ah* regard the wives of the Prophet (صلى الله عليه وسلم) with reverence on the ground that they were like Mothers of the Believers They have a faith that these will be the wives of Prophet (صلى الله عليه وسلم) in the Hereafter also, particularly, Khadijah who is the mother of most of his children and was the first among the faithful ones . She cooperated with him in his work and she enjoyed a high status due to him. And Siddiqah bint Siddiq رضي الله عنهما about whom the Prophet (صلى الله عليه وسلم) said, "Aishah has a superiority over all other women in the same way as *Thareed* has superiority over all other foods." (*Al-Bukhari* 4/428).**

Ahlus Sunnah **express their dissociation from the way of *Ar-Rawafid*[1] for they keep malice against the *Sahaba* and revile them,**

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[1] ***Ar-Rawafid***: They are the extremist sect of *Shiite* (*Shi'a*) who gave up Zaid bin Ali bin Husain when he showed love to Abu Bakr and Umar (رضي الله عنهما). They disregarded him in Kufa in the same way as they have done with his grandfather i.e. Husain.

and also from the ways of the *An-Nawasib*[1] who inflict pain on the *Ahle Bait* by word or act, and keep themselves uninvolved into the differences that arose among the *Sahaba. Ahlus Sunnah* believe that the narratives reported about the shortcomings of the *Sahaba* are either false or have been exaggerated or reduced, or perverted. The right stand in this connection is that they (*Sahaba*) are excused. Either they grasped the correct position by *Ijtihad* or they committed a mistake. Along with this the *Ahlus Sunnah* do not believe that every *Sahabi* is innocent of the minor or major sins, but rather it is possible in general, that they can commit sin. But they have some such superiorities and virtuous deeds to their credit which cause the pardon of the errors committed by them. Even those errors of theirs will be pardoned which will not be pardoned if committed by the people of the latter period. The reason is that they have to their credit such virtues to compensate for the errors which the people who came later do not have.

The *Ahle Bait* of the Prophet (صلى الله عليه وسلم) are those on whom *Zakat* (obligatory charity) is prohibited. These are Aal-e-Jafar, Aal-e-Aqil and Aal-e-Abbas; all of these belong to Bani Hashim. These include Banul-Muttalib also, for the Prophet (صلى الله عليه وسلم) has said:

«إِنَّهُمْ لَمْ يُفَارِقُونَا جَاهِلِيَّةً وَلَا إِسْلَامًا»

"They have left us neither during the Period of Ignorance nor in the Period of Islam." (*Al-Nasai*, 7/131).

For this reason *Ahlus Sunnah wal Jama'ah* respect the *Ahle Bait* and pay due regard to their relationship with the Prophet (صلى الله عليه وسلم), exactly as they love them for the trial they underwent in helping Islam, the religion of Allah, and were the precursors of the religion. The word *Ghadir-e-Khumm* has been used because *Khumm* was the name of a person who was a dyer by occupation. The word *Ghadir*

[1] ***An-Nawasib***: They are the people who have enmity with *Ahle Bait*,(Family of the Prophet (صلى الله عليه وسلم) slander them and consider them disbelievers. They are the opponents of *Ar-Rawafid.*

has been related to him. This is a pond at Johfa which lies between Makkah and Al-Madinah.Another statement is that *Khumm* is the name of a tree towards which *Ghadir* has been ascribed.

The Prophet (صلى الله عليه وسلم) said to his uncle: "I swear by the One Who holds my life in His possession that these people cannot become believers unless they love me and, because of my kinship, love you for the sake of Allah." This means that no one's faith can acquire perfection until he loves for the sake of Allah, the *Ahle Bait* of the Prophet (صلى الله عليه وسلم). The reason is that they are from amongst those friends of Allah and His obedient people whose love and friendship for Allah is obligatory. Also because they have a kinship relation with the Prophet (صلى الله عليه وسلم).

The wives of the Prophet (صلى الله عليه وسلم) are those with whom he contracted *Nikah*. The first among these is Khadijah bint Khuwailid whom he married in Makkah before being entrusted with Prophethood. The Prophet (صلى الله عليه وسلم) was 25 years old at that time and she was older than him by 15 years. He did not marry anyother woman during her lifetime. Except for Ibrahim, all his children were born to her. She was the first to have faith in him and provided him with strength in sustaining the burden of Prophethood. She died at the age of 65, three years before the *Hijrah* (migration). After her, he married Saudah bint Zam'ah and then performed the nuptial ceremony with 'Aishah (رضي الله عنها). At that time 'Aishah was six years old. She came to the Prophet's house after the *Hijrah* to Al-Madinah when she had become nine years old. One of his wives is Umm-e-Salma (رضي الله عنها) whom he married after the death of Abu Salma. Another is Zainab bint Jahsh whom he married after she had been divorced by Zaid bin Haritha. The fact is that this marriage took place under a special plan of Allah. Additionally, Juwairiyah bint Harith, Safiyah bint Huyai, Hafsah bint Umar, and Zainab bint Khuzaimah all are his wives, and Mothers of the Believers. These are his wives in the Hereafter also. Khadijah and 'Aishah (رضي الله عنهما) are unconditionally superior to them all.

Unlike the *Rawafid*, *Ahlus Sunnah* dissociate themselves from the extremist position in favour of Ali. The *Rawafid* keep an animus with the senior *Sahaba*, revile them and call them *Kafir*. The name *Rawafid* was given to them first of all by Zaid bin Ali. When the *Shi'a* asked him to dissociate himself from the obedience of the two Sheikh Abu Bakr and Umar, so that the *Shi'a* might offer *Bai'a* to him, he refused to do so. When they left his company, he said: "رفضتموني You have left me." They began to be called *Rafida* from that day. They have a large number of sects – some are more extremist than others.

Ahlus Sunnah dissociate themselves from the way of the *An-Nawasib* also, who developed hostility against the *Ahle Bait* of the Prophet (صلى الله عليه وسلم) on account of certain known political factors. They do not exist at present any more.

Ahlus Sunnah do not go into verifications of the mutual differences that took place among the *Sahaba*, particularly after the assassination of Uthman, among Ali, Talha and Zubair and also the latter events that took place between Ali, Mu'awiyah and Amr bin al-Aas, etc. *Ahlus Sunnah* believe that whatever narratives have been narrated about their shortcomings are often false or have been perverted. Of course, regarding those that are true, they consider them excused and say that they occupy in it the position of a *Mujtahid*. Despite this they do not believe that the *Sahaba* are innocent of the minor and the major sins, but their superiorities and feats and the company they kept with the Prophet (صلى الله عليه وسلم) and the *Jihad* they carried out along with him (صلى الله عليه وسلم), justify their pardon.

Sahaba are the best ones of this *Ummah*

وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللهِ ﷺ أَنَّهُمْ خَيْرُ الْقُرُونِ، وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلِ أُحُدٍ ذَهَبًا مِمَّنْ بَعْدَهُمْ. ثُمَّ إِذَاكَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ؛ فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَتَى بِحَسَنَاتٍ تَمْحُوهُ، أَوْ غُفِرَ لَهُ؛ بِفَضْلِ سَابِقَتِهِ، أَوْ بِشَفَاعَةِ مُحَمَّدٍ ﷺ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوْ ابْتُلِيَ بِبَلَاءٍ فِي الدُّنْيَا كُفِّرَ بِهِ عَنْهُ. فَإِذَا كَانَ هٰذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ؛ فَكَيْفَ الْأُمُورُ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا؛ فَلَهُمْ أَجْرَانِ، وَإِنْ أَخْطَؤُوا؛ فَلَهُمْ أَجْرٌ وَاحِدٌ وَالْخَطَأُ مَغْفُورٌ. ثُمَّ إِنَّ الْقَدَرَ الَّذِي يُنْكَرُ مِنْ فِعْلِ بَعْضِهِمْ قَلِيلٌ نَزْرٌ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ؛ مِنَ الْإِيمَانِ بِاللهِ، وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ، وَالْهِجْرَةِ، وَالنُّصْرَةِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ. وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ بِعِلْمٍ وَبَصِيرَةٍ، وَمَا مَنَّ اللهُ عَلَيْهِمْ بِهِ مِنَ الْفَضَائِلِ؛ عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ؛ لَاكَانَ وَلَايَكُونُ مِثْلُهُمْ. وَأَنَّهُمْ الصَّفْوَةُ مِنْ قُرُونِ هٰذِهِ الْأُمَّةِ الَّتِي هِيَ خَيْرُ الْأُمَمِ وَأَكْرَمُهَا عَلَى اللهِ.

It is evident from the statement of the Prophet (صلى الله عليه وسلم) that the *Sahaba* were the best men of their times and even one *Mudd* (a measure of about 600 grams) of their charity is superior to the charity of gold equal to the size of Uhud mountain. Moreover, if anyone of them committed a mistake, he either repented for it or performed such virtues deeds which would negate them or they are pardoned because of the rewards of their virtues and with the intercession of the Prophet (صلى الله عليه وسلم), for they are the most deserving of his intercession. Or they were put to some worldly suffering so that it serves as a penance. This is about those errors that are proved. As for

as the issues in which they performed *Ijtihad*, the position regarding them is that if they arrived at a correct conclusion, they would get two rewards and if they made a mistake, they would get one reward. And the mistake will be pardoned. Some of their acts which are considered undesirable are very few in number and inconsequential. They will be pardoned on account of their superiorities and nobilities, faith in Allah and His Prophet (صلى الله عليه وسلم), performing *Jihad* for the sake of Allah and doing *Hijrah* and providing help, acquiring gainful knowledge and doing good deeds, etc. Whoever will read their biographies with understanding and insight, and will come to know the rewards bestowed by Allah upon them, he will certainly realise that these are the best among humans after the Prophets. Neither there has been anyone like them nor will there be. Among all the periods of this *Ummah* which is the best among all the other *Ummah*, and most honourable with Allah these are the pious men of Allah.

The evidence given by the Prophet (صلى الله عليه وسلم) about the *Sahaba* is that they are the best people of their times. Even a charity of one *Mudd* (600 grams) by them or even its half is superior to the charity of the latter people in gold equal to the size of Uhud mountain. Therefore, their errors will be pardoned on account of their sinless virtues.

The author aims at highlighting the point that no *Sahabi* of the Prophet (صلى الله عليه وسلم) has died while engaged in committing such a sin which justifies the Wrath of Allah. If someone practically committed a sin then this is certainly related to a few facts mentioned by the author. That is, he has either repented before dying, or has performed such virtues which has outdone the sins, or he will be pardoned due to have been among the foremost in embracing Islam such as the *Sahaba* who participated in the battle of Badr or those who offered *Bai'at-ash-Shajarah*, (pledge under the tree) or they will be pardoned through the intercession of the Prophet (صلى الله عليه وسلم), for they are most deserving of the intercession of the Prophet (صلى الله عليه وسلم). Or, they were made to go through sufferings of life, property and progeny which worked

as a forgiveness for the sin. When this is the position with regard to the proved errors to believe in which is enjoined upon us, then the issues of *Ijtihad* in which the errors are forgiven, argue in favour of their purity of the first level. Thus, an estimate of their errors compared with their virtues and superiorities is like comparing a drop to an ocean. The same Allah who chose His Prophet (صلى الله عليه وسلم), He also chose the companions of his. For this reason they are the best men among the humans after the Prophets and the pious men of this *Ummah* which is the best of all other *Ummah*.

Whoever reads the author's statement carefully about the grace of the *Sahaba*, will feel highly astonished at the charge levelled against him by ignorant and prejudiced people that the author attacks at the reputation of the *Sahaba* and ignores their greatness and tears their consensus in pieces, and similar other fabrications.

Ahlus Sunnah believe in *Karamat* of *Auliya*

وَمِنْ أُصُوْلِ أَهْلِ السُّنَّةِ التَّصْدِيْقُ بِكَرَامَاتِ الأَوْلِيَاءِ، وَمَا يُجْرِي اللهُ عَلَى أَيْدِيهِمْ مِنْ خَوَارِقِ الْعَادَاتِ، فِي أَنْوَاعِ الْعُلُوْمِ وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأْثِيْرَاتِ، وَالْمَأْثُوْرِ عَنْ سَالِفِ الأُمَمِ فِي سُوْرَةِ الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هٰذِهِ الأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِيْنَ وَسَائِرِ فِرَقِ الأُمَّةِ، وَهِيَ مَوْجُوْدَةٌ فِيْهَا إِلَى يَوْمِ الْقِيَامَةِ.

The testimony of the *Karamat* (charismata) occurred by the *Auliya* (those righteous people who are close to Allah) also forms part of the principles of *Ahlus Sunnah*, as also the testimony of all those extraordinary occurrences and habits which Allah manifests through them in terms of various knowledges, spiritual experiences, powers, influences and those that are mentioned in the Qur'ânic *Surah Al-Kahf* etc., regarding former communities and about the initial period of the *Sahaba* and the *Taabe'een* of this *Ummah*, and also those that exist in all groups of this *Ummah* till today and will continue to remain till the Day of Judgement.

From the frequent references in the texts of the Qur'ân and the *Hadith* and from the ancient and modern events, the happenings of the charismata through the followers of the guidance of Allah's Messengers is proved. *Karamat* is an unusual event which Allah manifests through some of his *Auliya* for supporting a mundane or spiritual matter. The difference made between *Karamat* and miracle implies that miracle is the claim of Prophethood but *Karamat* does not imply this. There are a number of points of wisdom and aims in the manifestation of *Karamat*. The important ones among these are:

1. They are like miracles which prove the perfection of the Power of Allah and of the dominance of His Will. And whatever Allah wills

He is the Greatest Performer of it. Allah has in addition to these methods and known causes, other methods also which are beyond the access of the human knowledge; nor can the human sense organs perceive them. The story of the *Ashabul-Kahf* (People of the Cave) is one of such events including that sleep that Allah imposed upon them for a long time along with protecting their bodies from being disintegrated. Another of these is provision being given to Mary, daughter of Imran, in the arches on which Zacharia had felt astonised, and said:



"Where do you get it from?"

Likewise, the fact of Mary becoming pregnant and the birth of Jesus without a father and talking by Jesus while still in the cradle, etc.

2. The *Karamat* of the *Auliya'* are in fact the miracles of the Prophets, for the *Auliya'* receive these *Karamat* by following the guidance of their Prophets and acting accordingly.

3. The *Karamat* of the *Auliya'* is that glad tiding which Allah has given them in the world itself. *Bushra* (tiding) means every such thing which proves their being *Wali* (protector, supporter, friend etc.) and having a good end in the Hereafter.

Karamat are still in existence in this *Ummah* and will be found till the Doomsday and observation is the best argument to prove them.

The philosophers have denied the *Karamat* of the *Auliya'* even as they have denied the miracles of the Prophets. The *Mu'tazilah* and some *Asha'irah* have also denied the occurrence of the *Karamat* claiming that these are like miracles. But this is a false claim as we have mentioned that it does not imply a claim of Prophethood.

But one must remain vigilant from the *Dajjal* (false liars) of these innovators and the deeds of the misguided people and satanic show of extraordinary occurrences who call themselves *Sufi* – such as

entering into fire, striking one's body with weapons, catching hold of snakes, and foretelling about the Unseen, etc. In fact these are not charismata. Charismata is performed by the *'Auliya Allah* (friends, supporters, protectors and helpers of Allah) and these people are not *Auliya* but satans.

Ahlus Sunnah follow the *Sunnah* of the Prophet (صلى الله عليه وسلم)

ثُمَّ مِنْ طَرِيقَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ اتِّبَاعُ آثَارِ رَسُولِ اللهِ ﷺ بَاطِنًا وَظَاهِرًا، وَاتِّبَاعُ سَبِيلِ السَّابِقِينَ الأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ، وَاتِّبَاعُ وَصِيَّةِ رَسُولِ اللهِ ﷺ حَيْثُ قَالَ: «عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ؛ فَإِنَّ كُلَّ مُحْدَثٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ» وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلاَمِ كَلاَمُ اللهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ. وَيُؤْثِرُونَ كَلاَمَ اللهِ عَلَى غَيْرِهِ مِنْ كَلاَمِ أَصْنَافِ النَّاسِ، وَيُقَدِّمُونَ هَدْيَ مُحَمَّدٍ ﷺ عَلَى هَدْيِ كُلِّ أَحَدٍ. وَلِهَذَا سُمُّوا أَهْلَ الْكِتَابِ وَالسُّنَّةِ، وَسُمُّوا أَهْلَ الْجَمَاعَةِ؛ لأَنَّ الْجَمَاعَةَ هِيَ [الإِجْمَاعُ]، وَضِدُّهَا الْفُرْقَةُ، وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ وَقَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ الْمُجْتَمِعِينَ. وَالإِجْمَاعُ هُوَ الأَصْلُ الثَّالِثُ الَّذِي يُعْتَمَدُ عَلَيْهِ فِي الْعِلْمِ وَالدِّينِ. وَهُمْ يَزِنُونَ بِهَذِهِ الأُصُولِ الثَّلاَثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ وَأَعْمَالٍ بَاطِنَةٍ أَوْ ظَاهِرَةٍ مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ. وَالإِجْمَاعُ الَّذِي يَنْضَبِطُ هُوَ مَا كَانَ عَلَيْهِ السَّلَفُ الصَّالِحُ، إِذْ بَعْدَهُمْ كَثُرَ الاخْتِلاَفُ، وَانْتَشَرَ فِي الأُمَّةِ.

This also forms part of ways of *Ahlus Sunnah wal Jama'ah* that they follow the reminiscences of the Prophet (صلى الله عليه وسلم) in both manifest and inward sense, and adopt the path of those, who became the first believers of the *Muhajireen* and the *Ansar*, and obey the will of the Prophet (صلى الله عليه وسلم) in which he said, "It is obligatory on you that after I am no more, you adopt my *Sunnah* and the ways of the *Sahaba* (Rightly Guided Caliphs) who have received guidance

from me. Catch hold of it; and hold it firmly with your clenched teeth, and guard yourselves from the acts of innovation, for every innovation is misguidance." (*At-Tirmidhi - Al-'Ilm* 7/438 with *Tuhfa*). *Ahlus Sunnah* know that the most truthful statement is the Statement of Allah, and the best way of life is that of Muhammad (صلى الله عليه وسلم). They give preference to the Statement of Allah over all kinds of statements of others than Him. They give primacy to the guidance of Muhammad (صلى الله عليه وسلم) over the guidance of everyone else. That is the reason why they are called *Ahlul Kitab was-Sunnah*. They are also called *Ahlul Jama'ah*. This is because *Jama'ah* is the other term for *Ijmaa'* which is the opposite of schism, although the word *Jama'ah* was coined for denoting all those who assemble; and *Ijmaa'* is the third base of *Shari'ah*. On it, reliance is placed about knowledge and religion. *Ahlus Sunnah* evaluate with these three principles all the external and internal words and deeds which people follow about religion. The right *Ijmaa'* is that which was the stance of the venerable ancestors. For after them, differences multiplied and the Islamic community got disintegrated.

The author says **"This also forms part of ways of *Ahlus* ..."** This is a description of the source of inference of the fundamental and peripheral principles of the *Ahlus Sunnah*. This source is based on three principles: (1) The Book of Allah which is the best and the truest book. *Ahlus Sunnah* do not give priority to anyone else's statement over the Statement of Allah. (2) They do not give primacy to anyone else's *Sunnah* over the *Sunnah* of the Prophet (صلى الله عليه وسلم) and wheatever is reported by him. (3) The *Ijmaa'* occurring in the first period which was the best phase of this *Ummah* before disintegration, schism and misguidance set in it. The words and deeds of the people which the *Ahlus Sunnah* got after that initial period, are evaluated by them in terms of these three principles—the Book, the *Sunnah*, and the *Ijmaa'*. If those statements are in tune with these principles then they accept them; if they are contrary to them, they reject regardless of whoever be the person who has stated them. This is the just and the straight path

that if followed no one is misguided, and those who obey it are not doomed. This is the balanced position among them who play with the texts, misinterpret the Qur'ân and refute the authentic *Ahadith*, and do not pay heed to the *Ijmaa'* of the *Salaf*, (venerable and pious ancestors) and among them who stray like a misguided camel and accept every opinion and statement and make no distinction between the real and the forged, and the right and the wrong.

Ahlus Sunnah follow the basic principles of *Shari'ah*

ثُمَّ هُمْ مَعَ هٰذِهِ الأُصُوْلِ يَأْمُرُوْنَ بِالْمَعْرُوْفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ عَلَى مَا تُوْجِبُهُ الشَّرِيْعَةُ. وَيَرَوْنَ إِقَامَةَ الْحَجِّ وَالْجِهَادِ وَالْجُمَعِ وَالأَعْيَادِ مَعَ الأُمَرَاءِ أَبْرَارًا كَانُوْا أَوْ فُجَّارًا، وَيُحَافِظُوْنَ عَلَى الْجَمَاعَاتِ. وَيَدِيْنُوْنَ بِالنَّصِيْحَةِ لِلأُمَّةِ، وَيَعْتَقِدُوْنَ مَعْنَى قَوْلِهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوْصِ، يَشُدُّ بَعْضُهُ بَعْضًا، «وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَقَوْلِهِ ﷺ: «مَثَلُ الْمُؤْمِنِيْنَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ؛ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ» وَيَأْمُرُوْنَ بِالصَّبْرِ عِنْدَ الْبَلاَءِ وَالشُّكْرِ عِنْدَ الرَّخَاءِ

وَالرِّضَا بِمُرِّ الْقَضَاءِ. وَيَدْعُوْنَ إِلَى مَكَارِمِ الأَخْلاَقِ وَمَحَاسِنِ الأَعْمَالِ. وَيَعْتَقِدُوْنَ مَعْنَى قَوْلِهِ ﷺ «أَكْمَلُ الْمُؤْمِنِيْنَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا». وَيَنْدُبُوْنَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ وَتَعْفُوَ عَمَّنْ ظَلَمَكَ. وَيَأْمُرُوْنَ بِبِرِّ الْوَالِدَيْنِ، وَصِلَةِ الأَرْحَامِ، وَحُسْنِ الْجِوَارِ، وَالإِحْسَانِ إِلَى الْيَتَامَى وَالْمَسَاكِيْنِ وَابْنِ السَّبِيْلِ، وَالرِّفْقِ بِالْمَمْلُوْكِ، وَيَنْهَوْنَ عَنِ الْفَخْرِ، وَالْخُيَلاَءِ، وَالْبَغْيِ، وَالاِسْتِطَالَةِ عَلَى الْخَلْقِ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ. وَيَأْمُرُوْنَ بِمَعَالِي الأَخْلاَقِ، وَيَنْهَوْنَ عَنْ سَفْسَافِهَا. وَكُلُّ مَايَقُوْلُوْنَهُ وَيَفْعَلُوْنَهُ مِنْ هٰذَا وَغَيْرِهِ؛ فَإِنَّمَا هُمْ فِيْهِ مُتَّبِعُوْنَ لِلْكِتَابِ وَالسُّنَّةِ، وَطَرِيْقَتُهُمْ هِيَ دِيْنُ الإِسْلاَمِ الَّذِي بَعَثَ

اللهُ بِهِ مُحَمَّدًا ﷺ. (لٰكِنْ لَمَّا أَخْبَرَ النَّبِيُّ ﷺ أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلَى ثَلاَثٍ وَسَبْعِيْنَ فِرْقَةً، كُلُّهَا فِي النَّارِ؛ إِلاَّ وَاحِدَةً، وَهِيَ الْجَمَاعَةُ. وَفِي حَدِيْثٍ عَنْهُ

أَنَّهُ قَالَ: «هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»؛ صَارَ الْمُتَمَسِّكُونَ بِالإِسْلاَمِ الْمَحْضِ الْخَالِصِ عَنِ الشَّوْبِ هُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ. وَفِيهِمُ الصِّدِّيقُونَ، وَالشُّهَدَاءُ، وَالصَّالِحُونَ، وَمِنْهُمْ أَعْلاَمُ الْهُدَى، وَمَصَابِيحُ الدُّجَى، أُولُو الْمَنَاقِبِ الْمَأْثُورَةِ، وَالْفَضَائِلِ الْمَذْكُورَةِ، وَفِيهِمُ الأَبْدَالُ، وَفِيهِمْ [أَئِمَّةُ الدِّينِ]، الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَى هِدَايَتِهِمْ [وَدِرَايَتِهِمْ]، وَهُمُ الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ ﷺ: «لاَتَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةً، لاَيَضُرُّهُمْ مَنْ خَالَفَهُمْ، وَلاَ مَنْ خَذَلَهُمْ، حَتَّى تَقُومَ السَّاعَةُ».

نَسْأَلُ اللهَ أَنْ يَجْعَلَنَا مِنْهُمْ وَأَنْ لاَيُزِيغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً إِنَّهُ هُوَ الْوَهَّابُ، وَاللهُ أَعْلَمُ، وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا).

The *Ahlus Sunnah* follow the commanding principles of the *Shari'ah* doing what is recognised and refusing to do what is prohibited. They adhere to these principles and believe in performing *Hajj* and *Jihad*, the *Jumu'a* and *Eid* with the leaders whether they (leaders) are good or bad; they preserve the congregations. They follow the principle of exhorting the *Ummah* and have faith in the statement of the Prophet (صلى الله عليه وسلم): "A *Mu'min* is like an edifice for another *Mu'min*, some parts of which hold fast the other parts." He joined his fingers with one another and explained the point. (*Al-Bukhari*, 3/374). The Prophet (صلى الله عليه وسلم) said,"The mutual love, mercy and affection among them could be likened to an organ; whenever one part of an organ is hurt the whole body becomes restless with fever." (*Al-Bukhari*, 8/24). *Ahlus Sunnah* advise fortitude at a time of calamity and hardship and exhort thankfulness during the time of ease and acceptance of the Decision of Allah, invite people to follow the best manner and noble character and morals, perform good deeds and

have faith in the meaning of the statement of the Prophet (صلى الله عليه وسلم): "The man of most perfect Faith among the *Mu'mineen* is that one who is best in character". (*At-Tirmidhi*, 4/325). They exhort to mend ties to him who cuts you off. To give to him who has forbidden you, and forgive him who has done wrong to you. They order for righteous treatment with parents, keeping ties of kinship, good treatment with neighbour, the orphans, the destitute, travellers, and compassion to the slaves. They prohibit pride and conceit, and just or unjust torture to the people. They teach high morals and check from low morals. In all these things which they profess and practise, they follow the Qur'ân and the *Hadith*. Their creed is the religion of Islam which was sent to the world by Allah through Prophet Muhammad (صلى الله عليه وسلم). But the Prophet (صلى الله عليه وسلم) said, "My *Ummah* will get divided into 73 sects and each one will go to Hell except one and that one is the *Jama'ah*" (*Abu Daud: As-Sunnah* 12/341). Also in one *Hadith* he said, "They are those people who will follow this path which I and my *Sahaba* follow today". (*At-Tirmidhi*, 7/397). Therefore, they hold tightly to Islam, free from every adulteration, and these are the people of *Ahlus Sunnah wal Jama'ah*. This group includes the truthfulones, the martyrs and the virtuous persons; it includes the signposts of guidance, lamps in the darkness and owners of such superiorities and virtues which have been already mentioned. It includes the *Abdaal* and also those *Imam* on whose guidance, Muslims are unanimous. It is this successful group about which the Prophet (صلى الله عليه وسلم) has said: "One group from my *Ummah* will always remain dominant upon the truth; their opponents will never be able to harm its members or afflict them up to the establishment of the last Hour" (*Al-Bukhari*, 9/309).

We request Allah to include us also among such people and do not flinch our hearts after giving guidance; and bestow His Mercy upon us. He is certainly the Generous. And Allah is the Most-Knowing. The Mercy and Blessing of Allah may be on Muhammad and his family and on his *Sahaba* abundantly.

The author says "The *Ahlus Sunnah* ..." thus he has assembled all the noble conducts in this section which characterize the *Ahlus Sunnah wal Jama'ah*, such as *'Amr bil Ma'roof* i.e., ordering that which is recognised as good by *Shari'ah* and intelligence and *Nahi 'anil Munkar* i.e., forbidding all those things which are both rationally and according to *Shari'ah* regarded as undesirable. This is what the *Shari'ah* enjoins upon us and this is what is understood by the statement of the Prophet (صلى الله عليه وسلم):

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا، فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ، فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ، فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الإِيمَانِ»

"Whoever sees an undesirable thing, he should change it by his hand; if he does not have the power to do that, he should change it by his tongue; if he does not have even that power, he should regard it as an evil in his heart—and this is the weakest form of the Faith" (*Muslim*, *Al-Iman* 2/380).

Same is the position of remaining things i.e. to be present in the *Jumu'a* congregation prayer and other meetings, of taking part in *Hajj* and *Jihad* along with the ruler whatever character he has, for the Prophet (صلى الله عليه وسلم) has said:

«صَلُّوا خَلْفَ كُلِّ بَرٍّ وَفَاجِرٍ»

"You can offer prayer behind anyone whether he is righteous or sinful" (*Da'eef*, *Ad-Dar-al Qutni* 2/57).

So also it is to exhort the Muslims, for the Prophet (صلى الله عليه وسلم) has said:

«الدِّينُ النَّصِيحَةُ»

"Religion is exhortation and sincerity" (*Muslim*, 2/396).

Similar is the status of appreciation of the brotherhood in Faith which enjoins mutual love and cooperation as has been mentioned in the following *Ahadith* in which the Prophet (صلى الله عليه وسلم) has likened the Muslims with a wall built of molten lead and whose

bricks are intermeshed with each other; or has given them a simile with the body whose organs are joined with one another. So also it is to invite people to noble conduct. Thus the *Ahlus Sunnah* invite people to remain enduring in hardship, thankful for Allah's favours, and acceptance of what He wills.

The author says **"This group includes the truthful ..."** The Arabic word *Siddiq* is derived from *Sidq* and has a superlative form. This means one who testifies to Allah to an extreme degree. Abu Bakr is the first *Siddiq* (truthful one) of this *Ummah*. The word *Shuhadaa* is the plural of *Shaheed* i.e. one who was killed in the battlefield of *Jihad*. The word *Abdaal* is plural of *Badal* and means those men who are born one after another for the rejuvenation of the religion and for its defence as has been narrated in the *Hadith:*

«يَبْعَثُ اللهُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِئَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا أَمْرَ دِينِهَا»

"Allah will create for this *Ummah* after every hundred years one such person who will rejuvenate the religion for the *Ummah*" (*Abu Daud, Al-Malahim*, 11/385 with *'Aunul Ma'bood*)

And Allah is The Best Knower.

May Allah send Mercy and Peace on Muhammad, and on his family and *Sahaba*.

Names of the sects mentioned in this book